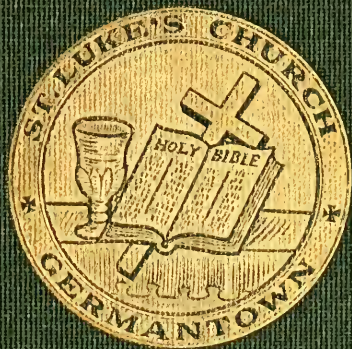


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The History
of
Saint Luke's Church
Germantown Philadelphia

**From the time of the permanent establishment of
Church Services in Germantown in 1811
to the celebration of the Centennial
Anniversary of that event**

**Written for the Rector and Vestry
of the Parish**

**By the Reverend
Royden Keith Yerkes, S.T.D.**

1912

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PREFACE

During the preparations for the celebration of the centennial anniversary of the permanent establishment of Church services in Germantown it was suggested that a history of St. Luke's Church would be of interest to many persons. No such history had been written since 1868, the fiftieth anniversary of the building of the church. At that time the rector, Mr. Morris, preached an historical sermon describing the beginning of the parish and the building of the church. This was published by the vestry and supplemented by an account which continued the history to date.

The publication of this history in 1868 was brought about largely through the efforts of James M. Aertsen, for many years the rector's warden of the parish. Mr. Aertsen had his own copy bound interleaved and on the blank pages he continued to chronicle the

more important events of the parish until 1895. These manuscript notes have furnished many suggestions in the preparation of the present volume.

Many kind friends have given invaluable assistance in this work and to them the author would express his grateful acknowledgment of their generosity. To the rector of the parish he expresses his appreciation of the generous interest shown in every detail connected with the preparing and publication of the History. To the rector's warden he is indebted for many valuable suggestions and for the recalling of many incidents in the former days of the parish. He acknowledges the courtesies uniformly extended to him during his many visits to the office of the accounting warden to consult the records of the parish. To the Rev. Walter A. Matos and to the Rev. Doctor Montgomery he is grateful for their kindness in reading the proofs of the book.

R. K. Y.

St. Luke's Day 1912

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CHAPTER I

CHURCH SERVICES BEFORE 1811

For almost the whole first century of its existence, Germantown was, as its name indicates, essentially a town of Germans. Its people, its language, its manners and customs were largely German, and whatever religion there was in the village was dominated by German influences. This offers a ready explanation for the fact that the Episcopal Church was not represented in Germantown until 1811 and that prior to that time so few services from the Book of Common Prayer were held there.

The services of the Church, however, found a welcome in the German village from time to time after 1760, when the earliest recorded service was held. In that year fire destroyed the "Glebe house," which was the residence of the rector of the combined parishes of Trinity, Oxford, and St. Thomas's, White Marsh. The missionary, the Rev. Hugh Neill, took a temporary resi-

dence in Germantown and while he was living there he held the first recorded services of the Church of England.

Mr. Neill, in a letter to the "Society," tells of the beginning of his work, remarking that "there is no kind of English worship in the town, except a Quaker meeting-house." There were some three hundred houses in the village at that time, and, from the report of the missionary, the spirit of Protestantism seems to have been rife. He says that "they are divided into so many sects that no single sect is able to support a minister." He offered his services gratis to the English speaking people of the community, and the offer was accepted. During the summer of 1760 he held services on Sunday evenings.

There are no records of services held during the next thirty years, but it has been supposed that the town was not entirely without the Offices of the Prayer Book all this time, especially as the English soldiers were in possession in 1777, and British chaplains may have conducted services for the soldiers.

The yellow fever of 1793 brought a great many English speaking strangers to Ger-

mantown. Philadelphia, then the seat of both the National and the State governments, fell a prey to the fever, and officers were compelled to move the seats of government out of the city. Germantown was chosen as the haven of refuge, and plans were discussed for accommodating the Congress of the United States at its next session. Mr. Neill had been succeeded at Oxford by the Rev. Doctor William Smith, who, in 1793, lived at the Falls of Schuylkill. Again the services of the Church were resumed at Germantown, Doctor Smith often driving there for the purpose. One might suppose that this would have been the opportunity for the establishment of a parish, but, with the return of the officers of government to Philadelphia, services were discontinued, and affairs remained *in statu quo* for the next eighteen years.

CHAPTER II

FROM THE PERMANENT ESTABLISHMENT OF SERVICES UNTIL THE ORGAN- IZATION OF THE PARISH 1811-1818

The actual beginning of the establishment of the Church in Germantown may be traced to a meeting held on the twenty-eighth of June 1811, at the home of Thomas Armat. At this time "a number of members of the Protestant Episcopal Church, residing in and about Germantown, convened for the purpose of taking into consideration the propriety of having Divine Worship performed according to the rules and regulations of the Protestant Episcopal Church." The host was chosen as chairman and Daniel Lammot, Jr., as secretary of the meeting, and these resolutions were adopted:

1. *Resolved*, That a subscription be opened to raise a fund for the purpose of having Divine Service performed in Germantown according to the regulations and tenets of the Protestant Episcopal Church.

2. *Resolved*, That a Treasurer be appointed whose

duty it shall be to receive all monies collected as above, to pay for the Services of Ministers, Clerks, Organists and Sextons, as shall be herein directed; and of all receipts and disbursements he shall keep a fair and regular account, subject to the inspection of a Committee of Superintendence.

3. *Resolved*, That any acknowledged Minister of the Protestant Episcopal Church of Philadelphia or elsewhere who may visit Germantown on the Sabbath Day, and perform Divine Service, shall be paid the sum of Four Dollars for such service, provided the funds in the Treasurer's hands admit of it and the Minister accept it.

4. *Resolved*, That a compensation of Fifty Cents per day be allowed a Clerk, who shall perform his duty during Service; that fifty cents per day be allowed the Organist; and that twenty-five cents per day be allowed the Sexton.

5. *Resolved*, That a Committee of Superintendence, consisting of three of the contributors, be appointed, whose duty it shall be to examine the Treasurer's accounts, superintend the disbursements according to the foregoing resolutions, and call a meeting of the contributors whenever they deem it necessary.

6. *Resolved*, That the disbursements of no one week shall exceed the sum of Six Dollars.

7. *Resolved*, That any monies which may remain in the hands of the Treasurer at the expiration of six months from this date shall be appropriated as a majority of the contributors (meeting agreeably to the fifth resolution) may direct.

8. *Resolved*, That James Stokes be the Treasurer and Thomas Armat, Thomas Bringham and James H. Watmough be the Committee of Superintendence.

9. *Resolved*, That Thomas Armat, James H. Watmough and Richard Bayley be a committee to solicit subscriptions from such members of the Protestant

Episcopal Church as they may think proper, and that all collections made by them be deposited with the Treasurer for the purpose of carrying into effect the foregoing resolutions.

The committee appointed for the purpose of soliciting funds commenced work and within a short time one hundred and ten dollars had been collected and paid into the hands of the treasurer. The first contributors numbered fourteen, of whom eight persons gave ten dollars each, and six gave five dollars each. As the next collection was not taken until a year later, we may safely conclude that the injunction of the sixth resolution was kept.

Thus the initiative for the establishment of the Church in Germantown came from the people of the village and not from the outside. The little band of churchmen and churchwomen of a century ago did not need to be awakened to their needs; they themselves saw and felt those needs and themselves took the first steps towards having them supplied. This auspicious beginning may be taken to portend, in some way, the unfailing zeal of the communicants of St. Luke's during a century of life. The parish,

from the beginning, has been composed of men and women who, upon the first suggestion, have ever been ready to give abundantly that the Church might be enabled to supply their spiritual needs. We may smile to-day at the lucrative amounts that were offered as stipends, but we must remember that these amounts were not so ridiculously small a hundred years ago as they seem to-day. The sturdy fathers of St. Luke's were men who expected their religion to cost them something. They were men who counted the cost before commencing to build the house, and, having counted it, they set themselves resolutely to raise among themselves the money required to defray it.

The year 1811 was a period of religious activity in Germantown. At the beginning of that year the German Reformed society had a place of worship but no minister, while the English Presbyterians had a minister but no place of worship. The difficulty was met by having services conducted by the English Presbyterian minister in the German Reformed church, and these services were usually attended also by the few churchmen residing in the village. In the month

of May the Reformed congregation secured a minister of its own, and the Presbyterians withdrew and commenced building a place of worship for themselves.

The new Reformed minister was a hospitable person and offered the churchmen the use of his place of worship for services on any Sunday afternoon or evening or on any weekday. This may have served as an impetus to the meeting at the home of Mr. Armat, for, although there is no record of the date of the offer, the churchmen were at least afforded a place where they could invite a visiting priest to conduct services. That they were appreciative of the courtesy is shown by the allowance that was made to compensate the organist and the sexton of their hosts.

A quaint note in the early minute book shows the advance that was made from this time.

The Society from that time procured the aid of Ministers as often as opportunities would admit, some of whom accepted compensation for their services, others would not, amongst the latter the members conceive it to be their duty to here express their grateful thanks to the Reverend Jackson Kemper (one of the Assistant Ministers to the United Churches in

Philadelphia) for his very frequent and friendly visits and often at the risk of injuring his health.

It was probably due to the friendliness of Mr. (afterwards Bishop) Kemper that the hundred and ten dollars lasted a whole year.

From this time until 1815 the records are rather meagre, probably because there was no clergyman in charge of the congregation for any length of time. During the months of July, August and September of 1812 the Rev. Joseph Warren, rector of the Church in Ediste Island, South Carolina, was compelled to come north by reason of the climate of his home town. He chose Germantown as his place of residence, and the "Society" engaged him to conduct services on Sunday afternoons.

By the month of August the fund had become exhausted and a second subscription was taken. This list consisted of seventeen persons, of whom one gave twenty dollars, two fifteen dollars each, five ten dollars each, one six dollars, and eight five dollars each, making a total of one hundred and forty-six dollars. No detailed record is kept of further subscriptions until that for the building of

the church, but we are informed that until the building of the church, "the expenses were defrayed by contributions as at the commencement."

For six months after Mr. Warren's departure the congregation depended upon different clergymen from the city to continue their services. From March to September of 1813 the Rev. Mr. Ward conducted services, "the first stationed minister," as the early minute book calls him.

It was then decided to hold services on Sunday mornings as well as in the afternoons. The Reformed brethren naturally could not extend their hospitality to cover this exigency and James Stokes came to the rescue with the offer of a vacant house. From this time the Sunday morning services were continued as far as possible. After 1815 a careful record was kept of all services until the consecration of the church. Those which were held in the Reformed church were marked "O. C."; those which were held in Mr. Stokes's house were marked "N. C." These letters we take to mean, respectively, Old Church and New Church.

In December 1813 the Rev. Jehu C.

Clay, a deacon, was engaged to take charge of the congregation together with that of St. John's, Norristown, where services had also been commenced. Mr. Clay's residence was to be in Norristown. Mr. Stokes's house soon proved too small for the morning congregations, "but that gentleman, determined, through Divine assistance, to obviate every difficulty, offered a larger and more convenient one at the northeast corner of Market Square and Church Lane, which, by opening a communication between the two lower rooms, afforded a place large enough to hold at least two hundred persons, and was designated by the name of the Brick Buildings." This is the house which is now occupied by the Women's Christian Association of Germantown.¹

¹ When the yellow fever visited Philadelphia in 1793 and tentative arrangements were made for the removing of the offices of the National government to Germantown, this same building was selected as the site of the Bank of the United States. Actual beginnings had been made for the construction of vaults. This is one of the oldest buildings in Germantown. Numerous alterations have been made from time to time to the interior, but the present walls are the original ones within which the prayers and praises of faithful churchmen of a century ago ascended to Almighty God.

The German Reformed church was on the spot now occupied by the building called "The Market Square Presbyterian Church," next door to the "Brick Buildings." This proximity of the two places of worship explains the number of

From this time until the consecration of the church, a period of nearly five years, services were continued nearly every Sunday morning in the "Brick Buildings," and nearly every Sunday evening in the Reformed church. Sometimes the Reformed minister was absent from his work, and upon such occasions the Sunday morning services of the "Society" were held in the "O. C." At other times the Reformed minister was present at the Sunday evening services of the "Society," and was invited to read the prayers. Once Mr. Clay was detained by illness and the Reformed minister conducted the Sunday evening service, but Mr. Stokes, the "Society's" clerk, was present and acted in his official capacity, noting in his record that "our Psalms" were used upon the occasion.

On the morning of the Fourth Sunday after Easter (16 April) 1815, the Holy Eucharist was celebrated by Mr. Kemper, assisted by Mr. Clay, who was still in deacon's orders. The service was apparently preceded by Morning Prayer, for it is recorded

morning services that were held in the "O. C." The congregation would assemble at the Brick Buildings, and, if the Reformed minister were away from home, it was an easy matter to go into the more conveniently appointed building next door for worship.



MR. CLAY

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that Mr. Kemper preached and that Mr. Clay "had Divine Service." It cannot be said that this was the first celebration of the Holy Eucharist in Germantown, for there are strong probabilities to the contrary, especially a note in the treasurer's book of a year previous itemizing an expenditure for "Communion Wine," but this is the earliest eucharist of which any record has been preserved. From this time the interims between eucharists were usually four months, although eight months elapsed more than once. Christmas Day was never without its eucharist, although more than one Easter passed with but one or both of the daily offices. Good Friday evening was always marked by a special service, but Whitsunday was like all other Sundays, differing only in name. No one thought of having a eucharist on that day, for it came in May or June; and April, August and December were the "Communion months," with an occasional omission of August.

It is hard for us to picture to ourselves the services of those old days, before even a monthly eucharist was taken into consideration, when the Church services revolved

about the long surplice or black gown and "our Psalms," but we must remember that these were the days before the great religious revival of the last century. Pusey and Newman were still boys, not yet matriculated in the University. But these were also days when sturdy layfolk believed mightily in their religion and made costly sacrifices that it might be exemplified in their community. They walked conscientiously according to the light which they had, and they but awaited the shining of a greater light.

During Mr. Clay's incumbency Bishop White made his first visitation to the newly formed congregation, 13 November 1814. This may be safely called the first visit of a bishop to Germantown, and upon this occasion eighteen persons were confirmed.

On Passion Sunday (31 March) 1816, Mr. Clay was advanced to the priesthood by Bishop White at St. John's, Norristown. He remained with his double parish less than a year after this time, leaving in February of 1817 for his new work at Newbern, North Carolina. He was the first pastor of the Church in Germantown, and under his guidance the services were made regular and the

first semblance of permanency was given to the work. Although he had been engaged only for alternate Sundays, he had arranged for a number of his friends in orders, some deacons and some priests, to conduct services in his absence. Among these friends were his own father and his grandfather, the Rev. Mr. Anen, and many others. Occasionally, when no priest or deacon was present, the Reformed minister would officiate, using "our Psalms" in his own building. Still more occasionally the faithful clerk, Mr. James Stokes, would read Family Prayer and the Epistle and Gospel for the Day.

During Mr. Clay's time the first vestry was chosen by the congregation and consisted of nine men. Messrs. Armat, Bayley and Stokes were respectively the president, secretary and treasurer of this body. The other members were James Moyes, John Coulter, John Matthews, Samuel Betton, D. H. Conyngham and Charles Biddle, Jr., all of them men of affairs, and most of them men whose names will always be well known in Germantown. The "Society" now had an official body which could act and transact business for it.

After a vacancy of three months the Rev. Charles M. Dupuy was chosen to take charge of the congregation. Mr. Dupuy may be called the first rector of the parish, although the parish had not yet been incorporated as such. The letter of the committee of the vestry extending him the call is interesting.

GERMANTOWN, 15 June, 1817.

REV. CHAS. M. DUPUY.

Sir:—The Vestry and congregation of the Protestant Episcopal Church in Germantown, having entire confidence in your Piety and talents, and having unanimously directed us to request you to take charge of the said Church, we shall be happy individually to offer you every civility in our power and shall be pleased if you can make it such to reside among us.

We are your friends,

THOS. ARMAT	} <i>Committee of the Vestry</i>
JAS. STOKES	
RICH'D. BAYLEY	
CHAS. BIDDLE, JUN.	
SAM'L. BETTON	

Six days later Mr. Dupuy's reply was received, accepting the call, and agreeing to serve for the munificent sum of four hundred dollars per annum. The salary of the priest-in-charge had now been increased to what was probably considered a living wage, and the new rector was to have charge of



MR. DUPUY



only the congregation in Germantown, that at Norristown having become large enough to exist independently.

Soon after Mr. Dupuy's arrival Mr. Armat loaned the congregation an "organ." If we could see this organ to-day we should probably smile, but its advent was the occasion of great rejoicing among the little band of churchmen. A professional organ builder and organist, one Mr. Taws of Philadelphia, was engaged to play at the first service on the sixth of July. The parish clerk, however, still retained his office, and was careful that when he was absent for any reason some competent man should perform his duty. Mr. Armat and Mr. Baynton were the men usually chosen for this place.

It had already become evident that a church must be erected before long. As early as the sixteenth of June 1815 the Rev. Mr. Milnor, a deacon who often supplied for Mr. Clay, "preached an excellent sermon in favor of building a Church." This is one of the very few notes in the early record book of services and indicates that the sermon must have produced a deep impression upon the people. But, although the plan was dis-

cussed frequently, there is no recorded action until after Mr. Dupuy commenced his ministrations. "In the Fall of that year the subject of building a Church was revived in a very spirited manner by that gentleman," is the note of the minute book of the vestry. A committee was appointed to solicit subscriptions for the purpose. Mr. Stokes headed the list by a subscription of one thousand dollars, and before long \$3,540 had been promised.

In February of 1818 a meeting of the subscribers was held at the Brick Buildings and it was announced that "Five Thousand three hundred Dollars was already and in all probability from one to two thousand more would be subscribed." This announcement gave such confidence that it was resolved to commence immediately the project of building. A committee, consisting of Messrs. Stokes, Armat, Bayley, Biddle and John Price, was appointed to "carry the object into effect."

Mr. Armat offered to give a "back lot opposite the Friends' Meeting," and the gift was accepted. In order to gain access to this lot, a frame house and a vacant lot in

front of it were purchased for \$1,575. Of three plans presented to the committee, that chosen was one prepared by William Lehman, a young architect of the village, who, with Alexander Armor, a local carpenter, contracted to erect the church for five thousand five hundred dollars, and present the key to the vestry not later than the second week in September.

The Monday after Low Sunday, 30 March 1818, was the date of the laying of the corner stone of the new church. "A suitable stone" was procured from the quarry at the Falls of Schuylkill, and inscribed with a plain cross and the date, March, A. D. 1818.² The note from the old minute book describing the service of that day gives all the information we possess concerning the naming of the new parish.

The Right Reverend Bishop White, attended by the Rev's. Jackson Kemper, George Boyd, Wm. A. Muhlenberg and joined by the Reverend C. M. Dupuy, the present Minister to the congregation, they proceeded to the ground and went through the usual ceremony and named it after *St. Luke*, the name fixed on at that time by the committee in order to enable

² This old corner stone has been preserved, having been placed next to the corner stone of the new church that was built nearly sixty years later.

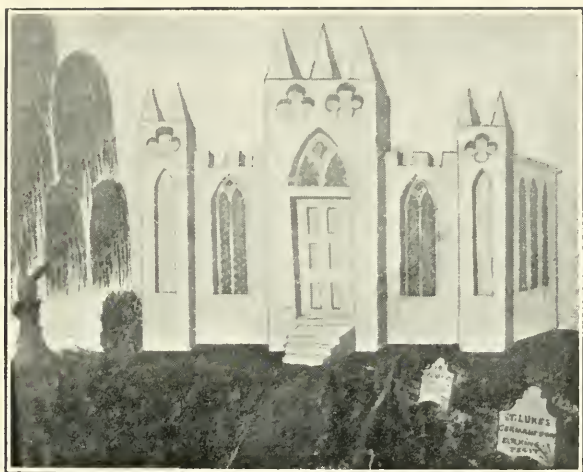
them to make an early application for a charter of incorporation.

The application for the charter of the parish was made on the fourth day of April, the same day that the contract was signed for the building of the church. Who selected St. Luke as the patron of the parish, or whether any special reason governed the selection is not known.

There are few if any persons living who can remember this old church as it stood first, for seventy-two years have passed since the first alterations were made to it. Fortunately an old drawing of the exterior of the building has been preserved and from it we can gain some idea of its character, but we should give much for a glimpse into the past, to see once more the church around which were gathered the spiritual interests of the worthies of a century ago.

The building was of stone, measuring fifty feet in length, forty-three feet in breadth, and "seventeen feet from the floor to the square of the building, upon which the wall plates are to be laid."

Within were right and left "Iles," but there was no alley in the center. The specifi-



THE FIRST CHURCH 1818-1840

cations for the pulpit and the chancel present a picture rather unique to churchmen of to-day.

The Pulpit to be made in a neat manner with a circular front, supported by twined collumns, the caping to be of mahogany.

The Chancel or Communion place to be in front of the Pulpit, of a semicircular form, fifteen feet long and seven feet wide, the floor of which to be elevated seven inches above the floor of the Iles, and to project a suitable distance beyond the railing which is to be of mahogany supported by twined bannisters.

A Reading Desk to be in the Chancel.

The paneled back pews with doors "well hung with hinges and fastenings to them," and with floors elevated three inches above the floors of the "iles," remind us of the time when church going was a function quite different from now. The vestry room attached "to the back end of the Church, twelve feet square in the clear, with a fire place and chimney to it," with one door leading to the pulpit and a second leading to the chancel, again reminds us of a chapter in liturgics which is well nigh closed.

The contractors made no delay and had the masons at work three days after the contract was signed, finishing the foundation one week later. By the end of May the

stone work had been completed, the floor laid and the shingling done. A month later the dashing was finished and the first coat of plastering applied. On the fourteenth of August the carpenters finished all their work, and six days later the painting was completed. The organ was moved on the twenty-fourth and the church was ready for consecration almost three weeks ahead of the time contracted. For eight days at the beginning the workmen had been hindered by rain, so that the church was actually built in four months.

A part of the lot had been set apart for a burying ground and during the summer there were two interments in the new churchyard.

Meanwhile the parochial activities had been continued and the members of the little congregation grew enthusiastic in anticipation of their new church. The Sunday morning services were continued in the "N. C." throughout the summer, and the Sunday evening services in the "O. C." until the fourteenth of June. After this date Mr. Stokes did not act as clerk, his place being taken by Jacob Emhard, Jr.



REAR OF FIRST CHURCH 1835

In the month of May a "Female Sunday School" was commenced. Of its extent and of the nature of the instruction imparted therein we know nothing, but of its comparatively rapid growth, as well as of the fact that it was not exclusively for "females" we are assured by a note that on the twenty-third of August, the last day on which services were held in the Brick Buildings, there were "about 60 girls and about 20 boys in our Sunday School."

Our best conception of the service of the consecration of the church can be obtained from the original minute book.

On Thursday, August 27, 1818,³ the Right Reverend Bishop White attended by Drs. Pillmore, Collin and Abercrombie, Reverends Turner, Sr. and Jr., Jackson Kemper, T. P. May, C. M. Dupuy and Sheetz proceeded to the Consecration in the presence of about Four or Four hundred & fifty persons, after the Consecration Service was finished Drs. Pillmore and Abercrombie performed the regular Morning Ser-

³ It is odd that Bishop White, in his episcopal address to the diocesan convention of 1819, reports, "On the 10th of August (1818) I consecrated St. Luke's Church, in Germantown," while in both the minute book of the vestry and the service book of Mr. Stokes the date is given as 27 August. This is also the date of the Instrument of Consecration. This discrepancy may be explained either by the supposition that the bishop had not recorded the date, relying on his memory when he composed his convention address, or upon the basis of a typographical error in the printing of the Journal of the Convention of 1819.

vice, after which an appropriate Sermon was delivered by Bishop White from the 96th Psalm 9th verse "O worship the Lord in the beauty of holiness." A collection was taken up in aid of the funds of the Church when the sum of \$145.76 cents was collected. Notice was given that on Thursday, September 3rd, the vestrymen would attend at the Church to rent out the pews.

The note in the old service record is much to the same effect. What may strike us as peculiar is the fact that there is no record of a celebration of the Holy Eucharist after the consecration. "Regular Morning Service" was undoubtedly Morning Prayer, after which the sermon was preached. The last eucharist in the Brick Buildings had been on the twenty-sixth of July, at which time fourteen persons received Holy Communion. It is practically certain that a eucharist at the consecration would have been so noted in the service book, and it may be inferred, therefore, that the rubrics were not kept to the letter. This is but another instance of the religious attitude of the day.

The church contained fifty-four pews, and on the day appointed thirty-four of these were rented for amounts which totaled \$738 per annum. The rents ranged from ten to forty dollars per annum for each pew.

After the consecration of the church the time of Sunday Evensong was changed from the evening to the afternoon, thus commencing a tradition which has never been broken in the parish. One month after the consecration the bishop spent a whole Sunday, the twenty-seventh of September, in the parish, confirming thirteen persons in the morning, and preaching at both the morning and afternoon services.

The charter of incorporation was signed by the State authorities on the eighteenth of January following, and was received by the vestry on the first day of February. This completed the organization of the parish. In a little more than seven years a score of families had succeeded in building for themselves a church and in organizing themselves into an active working parish, and this with practically no assistance from any agency outside of Germantown.

CHAPTER III

THE PERIOD OF DEPRESSION AND DISCOURAGEMENT, 1819-1825

It is a sad and unpleasant duty to record the dark pages of any history, and the sadness and unpleasantness are increased when the history is that of a parish. But the chronicler must be faithful if he would have his history be true. No one remembers anything of this period of St. Luke's, but those who read these pages may have just a twinge of sadness. A great deal might have been avoided had unselfishness been the order of the day, and had men and women remembered that they were but stewards of the work of God. But this was not the case and the Church suffered the consequences of individualism run riot. This chapter of the history of St. Luke's has its stern lesson, showing to what dire straits selfishness and individualism can lead, and that naught but the hand of God can overcome these things.

The year 1819 was marked by two

visits of Bishop White for confirmation. On the fourth of April fourteen persons received the laying on of hands, and on the nineteenth of December nineteen more were presented. In fourteen months thirty-five persons had been confirmed, making a total of fifty-three since the commencement of services in the village. During the next eight years there were no confirmations in the parish, to such an extent did spiritual interests dwindle when temporalities became the all-engrossing subject.

The final details of the parochial organization were completed during 1819. At the vestry meeting of the twelfth of April Messrs. Stokes, Price and Bayley were chosen to represent the parish "at the State Convention to be held in Philada. on May 4th next." The diocese of Pennsylvania at that time embraced the whole State, and contained fewer parishes and clergy than any one of the five dioceses now embraced by the same territorial limits. On the twenty-fifth of August the by-laws were adopted and the right of sepulture established. Any holder of a sitting was to be entitled to a grave for himself, and any pewholder to

graves for himself and any members of his family.

At this time forty-one pews and ten single sittings were rented, netting an annual income to the parish of \$858. At the diocesan convention of 1818, the first to which a report of St. Luke's was presented, twelve communicants were reported. At the convention of 1819, the first after the consecration of the church, eighteen communicants were reported.⁴ At the convention of 1820, which marked the expiration of the year of which we have been speaking, thirty communicants were reported. The new parish seemed to be growing, in number of communicants as well as financially, by leaps and bounds, and the most sanguine hopes were held out for its future.

The friends of the rector felt that his

⁴ It will be remembered that between the conventions of 1818 and 1819 twenty-seven persons were confirmed. This, added to the twelve communicants reported in 1818 ought to have made at least thirty-nine. Moreover, eighteen persons had been confirmed before the building of the church. A little calculating will easily show that apparently very few of those confirmed became communicants immediately, and a little reflecting will determine the importance with which confirmation was regarded before the Oxford Movement. Even the "lowest" churchman of to-day finds difficulty in understanding the ethos of religious conceptions of a century ago but how many will give credit where credit is due for the wonderful transformation?

stipend was not calculated to enable him to enjoy many of the luxuries of life, and possibly not all the necessities. The outlook was prosperous, and, during the first year after the consecration of the church, seventy-five dollars were added to his salary of four hundred dollars. On the seventeenth of June 1819, four resolutions were passed which, after the lapse of nearly a century, would seem to indicate continued prosperity, but which, at the time they were passed, created great discord, and marked the beginning of the period of depression.

Resolved, That the whole of the revenue arising from Pew Rents (after paying the following) shall go to the Rector as his salary, viz.,

Clerk's salary

Sexton's do

Organist do

Blower do & and Collector of Pew Rents

Mr. Armat's Interest on Five Hundred and twenty-five Dollars, the price paid by him for organ,⁵ say 30Ds P Anm.

Resolved, That for the future collections be made in the Church every Sunday, also occasional extra collections for raising a fund for the purpose of defray-

⁵ Mr. Armat had purchased a new organ for four hundred and twenty-five dollars in cash and the old organ that he had loaned to the Church. This new instrument he offered to loan to the parish for interest on the money (counting the old organ as worth one hundred dollars) until such time as they could purchase the new one from him.

ing 1st. Contingent expenses, 2nd for erecting sheds, 3rd for purchasing stoves &c, & 4th for chandeliers, & lamps &c for Evening Service & paying off any demands against the building committee.

Resolved, That James Stokes, Thomas Armat and Richard Bayley be a committee to take charge and dispose of the contingent fund, also to direct when the collections shall be made, and to receive any future subscriptions or donations to the Church.

Resolved, That during the warm weather afternoon service be discontinued.

When the first resolution was offered it was pointed out that some of the problems embraced in the second resolution would have to be faced, and this occasioned the passing of the second resolution. Two members of the committee declined to act, objecting to the last resolution, as well as to the first two, and believing that the salary of the rector was already large enough. This was the beginning of trouble.

Fortunately the details are now lost to us, and we cannot understand thoroughly the causes of discord. In 1822 Mr. Stokes and some others resigned their pews, and from that time one resignation followed another. In 1826 there were but thirteen pews rented and seven single sittings, while nine persons were registered as contributors to

the Church. The total income of the Church netted \$314. The list of communicants reported to the diocesan convention became smaller each year, numbering twenty-three in 1821, twenty-two in 1822, twenty in 1823, and but fifteen in 1824. Pettiness and jealousy were exchanged by members of the vestry, of the choir and of the congregation, and the clouds gathered thickly about the infant parish.

Moreover we read of the rector's making "innovations upon the Services as established by the order of the Episcopal Church." What these "innovations" were is not clear, but some idea may be formed from a resolution dated 19 April 1823, that

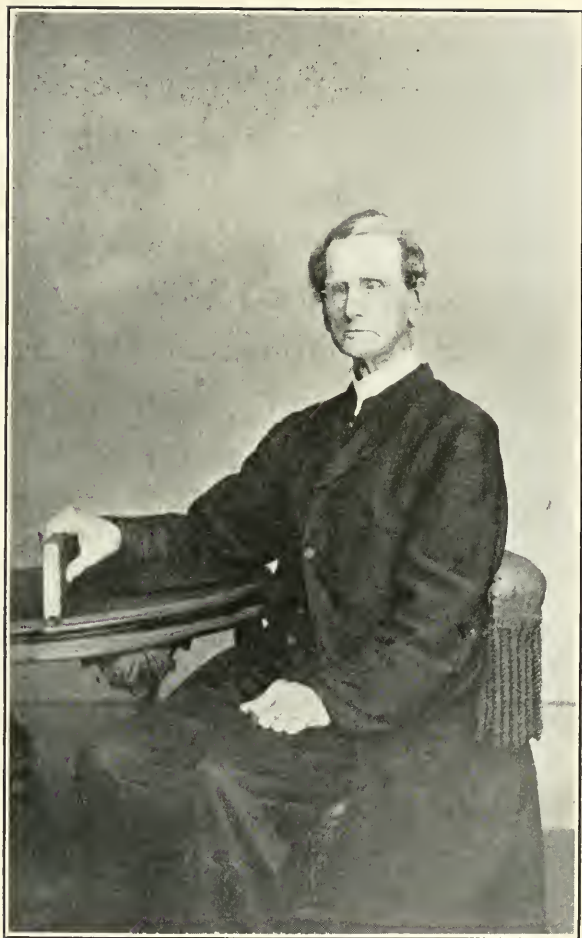
Mr. Dupuy in future read the Psalms and Hymns that are necessary for divine service.

Possibly the young parson had ventured to have the choir sing the Psalms although this would be an early date for such an "innovation."

The depreciation in pew rents made it impossible for the rector to receive even the original four hundred dollars per annum and in 1822 he was forced to augment his meagre

income by accepting the assistantship of the Swedish Churches in Philadelphia, of Christ Church, and of St. James', Kingessing. This he did with the approval of his vestry, but the combination of circumstances and the arduousness of his many duties served to undermine his health. On the tenth of September 1823, he asked for a leave of absence without salary, and six months later he resigned the parish, broken in health and heart.

The Rev. Edward R. Lippitt was chosen as *locum tenens* when the rector asked for the leave of absence, and when Mr. Dupuy resigned, Mr. Lippitt was chosen as rector. He remained with the parish two years in all, and during this time little was accomplished because of the depressed condition of the whole parish. The vestry meetings did nothing but choose delegates to the diocesan convention, appoint committees and audit accounts which were hardly large enough to warrant the trouble of auditing. The note of discouragement crept into the minutes of the vestry meetings whenever a quorum could be gathered to hold such a meeting. The clouds that gathered so soon



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were some time dispersing. How serious they were can be gleaned from a private note as late as 1826, to the effect that "a wound has been inflicted upon the Church from which she has never recovered and probably never will." Time, of course, has healed all wounds, as time has a habit of doing, and St. Luke's Church to-day is quite unconscious of ever having received a blow that wounded so deeply her pillars of three generations ago.

CHAPTER IV

THE RETURN OF PROSPERITY, 1825-1840

Mr. Lippitt left the parish in August of 1825, and on the fifth of September the Rev. John Rodney, Jr., rector of Trinity Church, Easton, was elected rector.⁶ Thus commenced the longest rectorship in the history of the parish, and one of the longest periods in the history of the whole Church of the connection of a priest with the same parish. Mr. Rodney was rector of St. Luke's for forty-two years and rector emeritus for nineteen years longer, his connection with the parish thus totaling sixty-one years. During this time St. Luke's developed from a small and struggling church, almost closing its doors, into an important and prosperous parish bristling with activity. When

⁶ The Rev. John Rodney was born at Lewes, Delaware, 20 August 1796. He served as a private in the War of 1812, and entered Princeton College in 1814. After his college course he came to Philadelphia to study theology under Bishop White, who ordained him deacon 10 January 1819. He immediately took charge of Trinity Church, Easton, Pennsylvania, where he remained until his call to St. Luke's in 1825. He was ordained priest in 1823.



MR. RODNEY IN 1830

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we remember that the present rector came to the parish almost three years before the death of Mr. Rodney, we can see how the ministry of these two priests spans nearly the whole century of the existence of the parish, a fact to which it would be difficult to find a parallel.

With the advent of the new rector the parish seemed to take upon itself fresh life, and the rapidity with which old sores healed transcended the rapidity with which they developed. At the next election for vestrymen, on Easter Monday of 1826, Mr. Stokes was returned to the vestry and elected church warden. It was not difficult to persuade him to return to his former activities, and those who followed him out apparently began to follow him back. A resolution was passed at the first meeting of the vestry of that year expressive of a desire to "coöperate in all measures having a tendency to revive the prosperity of the Church and placing her in the flourishing condition she was in before the unfortunate schism which has so long distracted her." Personal animosities were largely set aside and earnest endeavors exerted for the restoration of harmony. By the tenth

of July the new church warden was able to report an increase of forty per cent in pew rents. In his report at that time is the remark,

It affords the Warden great satisfaction to state, and he hopes it may be a subject of gratulation to the vestry to know that within the last three months the prospects of the Church have considerably brightened, and the clouds which overhung it and the storms which threatened its destruction have in some measure given way to the genial influence of a milder and more consistent government.

In the report of the rector to the diocesan convention of 1827, the following minute gives further indication of the improved condition of the Church:

The Rector is enabled, through the Divine blessing, to report the obviously improved condition of this Parish, since he has had charge of it, which has been a little more than one year. Those unfortunate divisions which had previously existed for many years; which had rent the peace of the Church and had separated from the holy altar some of its ardent friends have happily been ended; and those who were "some-time afar off" now meet together in harmonious communion.

Nearly twenty years had passed since the permanent establishment of services in Germantown and already a new generation was growing up. Some of those who

were in the first confirmation classes were now on the vestry and the founders of the Church were already beginning to pass to their long home. In 1830 Mr. Stokes was the only member of the vestry who had served on the first vestry of the Church. In 1831 Mr. Stokes and Mr. Armat died within two weeks of each other. These two men, more prominently than any others, had been identified with the founding of the Church. They had been the leaders of the two factions that had worked the young Church such harm. Mr. Armat had retired from the vestry two years previously; Mr. Stokes was senior warden at the time of his death. These two men might well be called the "war horses of early St. Luke's." Because both were strong men it was no trifling matter when they disagreed upon details, but both had at heart the interests of the parish they had helped to create, and with their passing it seems almost that a new chapter was opened in the history of the Church.

The present period of the Church has been called the return of prosperity. The prosperity, however, was of a negative kind, and consisted chiefly in the fact that direct

antagonism to the Church came to an end. The records show that very little was done of a positive and constructive nature to develop the parish. The chief reason for this is that these were days when such work was all but unknown. If a parish succeeded in "holding its own," this was warrant enough for repeated references to its "prosperity" in the annual reports to diocesan conventions.

During the first six years of Mr. Rodney's rectorship of St. Luke's he was rector also of St. Thomas's, White Marsh. His time was thus divided between the two parishes, although his residence was at Germantown and the majority of his official acts were performed there. In 1826 the number of communicants at St. Luke's was reported as twenty, and in 1827 the number had increased by one. In the next three reports the two parishes are grouped together and the number of communicants, baptisms, etc., are described as "aggregate." In 1828 there were forty-seven communicants in the two parishes; in 1829 there were forty-two; in 1830 there were thirty-six. To tally this report with the fact that in October

of 1828 thirteen persons were confirmed at St. Luke's is beyond the powers of any priest of to-day. The suggestion has been made that in "the good old days" confirmation was the proper act for persons of respectability and not an act of peculiar religious significance. By 1833 the communicant list had reached thirty, and here, for the first time, is a note that the congregation consisted of some two hundred persons. By 1837 there were thirty-five communicants. In twelve years twenty-eight persons had been confirmed and the communicant list had increased by fifteen.

On the secular side of the work of the parish much the same condition of affairs obtained. Vestry meetings were purely perfunctory matters, and in the majority of cases no meeting was held because no quorum was present. Once in a while a committee was appointed to make some needed minor repair to the church. In all this time there was not the slightest suggestion of real aggressiveness in the work. The chief glory of the parish was that it did not decrease. There was a slight increase in the amount of the pew rents, but this increase was not

at all commensurate with what should be expected.

The next few years experienced the first real increase in the history of the parish. In 1838 forty-two communicants were reported; in 1839 sixty; in 1840 sixty-five; in 1841 sixty-six. In this same period there were twenty-six confirmations, this being the first time that the increase in the communicant list was at all commensurate with the number of persons confirmed.

This period may be considered as the time when real prosperity came. The old dissensions had all died away; the village itself had commenced to grow and the number of friends of St. Luke's grew in proportion. It was during this period that the first bequest was made to the Church. In 1839 the widow of Mr. Stokes died, leaving a property on Germantown Avenue, above School Lane, to the Church. This property was to be kept by the executors of the will until the sum of \$500 should accrue from the rents, and this sum was to be invested as a permanent fund for the repairs of the house.⁷

⁷ The property was sold in the year 1867 to the Germantown Bank and the proceeds applied toward the purchase of a rectory and lot.

This same year the congregation was reported as consisting of three hundred persons, and, the subsequent year, of four hundred and fifty. Exactly how these reports are to be judged cannot be determined, but, at any rate, the church was so crowded at the Sunday services that it was felt imperative to take some measures for its enlargement. Accordingly, at a special meeting of the vestry, 8 April 1839, the following resolution was passed:

Resolved, That a committee of four be appointed to take into consideration the expediency of enlarging the Church, and be requested to lay before the vestry, at the next meeting, such information as they may deem necessary relative to the contemplated enlargement, together with a plan of the proposed alterations.

Whereupon Mr. W. H. Stokes, Mr. Smith, the Rector, and Mr. Littel were appointed that committee.

The first proposition was to add fifteen feet to the rear of the church, but this was soon abandoned for what seemed a better plan, namely, to add the fifteen feet to the front. The committee reported the next February with this suggestion, urging its acceptance because there was demand for more pews than there were pews in the

church. The new plan would provide for twenty-four pews in the addition and it was decided to place two new pews at the chancel end. A number of other improvements and repairs were arranged for at the same time.

The length of time required for the alterations has not been recorded, but from the minutes of the vestry we can glean some idea of the rapidity with which the work must have been done. On the twenty-third of May a committee was appointed to request of the Presbyterian minister his permission for St. Luke's congregation to hold services in the lecture room of his church. Five days later that committee reported that the request had been granted. Thus the accommodation of the congregation had been provided during the interim. Some of the work must have been done previous to this time, although on the twenty-second of April no work had been commenced. On the fifth of July, the Third Sunday after Trinity, the work had been completed and the church was reopened for service.

It was felt that a new chapter had been opened in the history of St. Luke's. A number grew enthusiastic over the pros-

pects for the parish, but it must be admitted that the enthusiasm was not at the zenith. The conservative gait which had by this time been adopted as the norm for the parish was not broken. Quorums were as difficult as ever to obtain for vestry meetings, and the meetings themselves were of the most phlegmatic character. But, for its day and generation, the parish was an active one. Consecrated laymen and laywomen were ever seeking new opportunities to labor for the glory of Almighty God. As the initiative for commencing the services in Germantown and for building the first church had come from within the parish, so from the same source came the plans to further the progress of the Church that in a single generation had become dear to the hearts of many.

When the decision was made to renovate and to alter some of the appointments of the church, as well as to add to the building itself, the ladies of the parish were asked to try to raise funds to defray the additional expenses. The ladies at that time had no permanent organization, but they organized themselves temporarily and busied themselves to comply with the request of the

vestry. The result of their efforts was that they were enabled to contribute nearly two hundred dollars toward the fifteen hundred dollars required. When they presented the money they suggested that new carpets be furnished for the aisles, the chancel and the organ gallery.

After all these years it may be difficult to realize the significance of this act. But it is the first instance on record of the active participation of private members of the parish in any parochial activity outside of Sunday School work. Moreover, in this act may be seen the nucleus of an organization that became a potent factor in the support of the parish.

The parish was now on the eve of real prosperity. There was little doubt that its progress would soon be marked by strides rather than by steps. Two undesirable features had been counteracted, selfishness and inertia, which had gradually yielded to the persevering efforts of the faithful. It had taken thirty years to accomplish what might have been done in half the time, had not so much effort been required to overcome obstacles that might have been avoided.

CHAPTER V

GROWTH AND DEVELOPMENT, 1840-1869

Until 1837 the growth of the parish had been intensive, and the word "conservative" can be most aptly applied to the policies which had governed it. Much of its progress had been due to sheer momentum. But with the growth of the village, consequent upon the influx of new population, a different spirit filled the leaders of St. Luke's, and they were no longer satisfied with "holding the fort." The enlargement of the church had been the first result of this new spirit which was now to actuate the movements of the parish in many ways.

In July of 1841 the purchase of a new organ was contemplated. From a point of view taken seventy years later one would hardly call this a matter of critical significance, but from the point of view of the congregation and the vestry of that time this was, of course, an important event. As in the enlargement of the church, the historic

importance of this motion consists in the motives which prompted it and in the plan which was proposed to put it into effect.

The report of the committee on music at the vestry meeting of the twelfth of July 1841, was as follows:

The Committee on Music are compelled to report that it is no longer in their power to keep in proper tune and order the organ now in use, and earnestly recommend to the vestry the substitution of a new and larger instrument. In the accomplishment of this most desirable object—which is really demanded by the unanimous voice of the congregation,—no insuperable difficulty is anticipated. Several plans by which the necessary funds may be procured have suggested themselves to the committee and are submitted as follows:

1. The old organ may be sold, it is believed, for 150 dollars, and the long standing debt due upon it to the Rector has, with his accustomed generosity, been offered by him to the committee as his contribution for the purchase of a more suitable instrument.

2. The ladies of the congregation, by means of a fair, will contribute from 150 to 200 dollars.

3. A concert of Sacred Music to be held at the Church, upon the reception of the new organ, would yield, it is supposed, 150 to 200 dollars, by the sale of tickets at 50 cts. each.

4. It is estimated that a Church collection may be made during the present season & while the town is filled with strangers from the city, amounting to 75 dollars.

5. Subscriptions may easily be obtained, by active exertions of the vestry among their friends, to the amount of 200 dollars.

Thus realizing, from the adoption of all the modes suggested, from 700 to 800 dollars, a sum in either case amply sufficient for this very necessary object.

Churchmen of the present generation may not agree with all of the methods suggested by the committee for the raising of funds for the new organ, but there is a general principle underlying the suggestion that indicates a new conception of the position of the Church in the neighborhood. The leaders of the parish realized that the Church was not a religious club for the elect ones of the community, but that it was part and parcel of Germantown, and that it had a right to expect the sympathies of all who lived in the village. Here was the commencement of a more catholic point of view from which the Church was to be regarded.

The new organ was installed that same year at a cost of six hundred and fifty dollars. When it came to the proposition of holding the concert there was a serious debate "as to the propriety of holding the concert in the Church." The objectors lost their point and preparations were commenced. However, nothing more than preliminary arrangements were made, for it was decided that the church

itself would be too small for the affair, and no hall large enough could be found. Moreover, the ladies of the parish, at their fair, realized some five hundred dollars, and the necessity of a concert was thereby obviated.

This was the second occasion within a short period of time when the women of the parish were called to assist in the raising of funds, and they now banded themselves into a permanent organization called "The Female Association of Saint Luke's Church, Germantown, for the Promotion of Religion." From time to time the name of this association appears in the general story of parochial activities and development.

The first endeavor to establish a mission came early in this period of the history of the parish. On Easter Monday (17 April) 1843, one of the vestrymen, Col. Henry F. Mallory,

Requested the attention of the Vestry to a proposition which he desired to submit in reference to a 'Chapel of Ease' which, he said, would be of much use in his neighborhood, near Mount Airy, and a great convenience to persons so remote from the Church, and would be particularly beneficial if, in connection with said Chapel, Sunday Schools could be established for the children who now either remain at home or are sent to dissenting Schools. Mr. Mallory said that

he had not committed his proposition to writing, but that it was simply an offer, as a free gift on his part, of so much land as might be required upon which to erect a small edifice suitable for the general purposes of a free Church and for Sunday Schools, and which he would call, as before stated, a 'Chapel of Ease.' He further stated that he had received the promise of ample funds for the erection of the building, which, he thought, would not cost over 400 dollars, from certain zealous individuals in Philadelphia, and that he would give to the Vestry of St. Luke's a fee simple in the property which would place the whole under their superintendence and control.

This proposition was submitted to a committee consisting of the rector, Mr. Mallory, and three other vestrymen. On the first of June the committee reported, advising the acceptance of the offer of Colonel Mallory. The proposition, however, apparently died in birth, for not another word appears with reference to it, but, while it produced no immediate results, it was indicative of the spirit which was now actuating the leaders of the parish, a spirit which was not satisfied with mere existence, but which realized that to live means to give.

Hitherto the church had been a building designed primarily for the necessity of the worshippers, and any repairs and alterations

that had been made had been absolutely required by the exigencies of convenience and comfort. But with the growth and development of the parish it was felt that the church should be something more than this. It was now proposed that it should be surmounted by a belfry and steeple, and a resolution was presented by John S. Littell before the vestry to this effect at the meeting on Easter Monday (8 April) 1844. A committee of three was appointed to consider the subject and was directed to report at the next vestry meeting.

At the next vestry meeting, three months later, the committee recommended a plan for a steeple that would cost \$785. A paragraph from this report is significant:

It is proper that buildings consecrated to the worship of the Almighty should be distinguished in some way above all others, and in former times no Catholic Church was considered complete without a steeple. It is but a return to primitive usage by the vestry and congregation of St. Luke's, that this committee respectfully recommends, and it is earnestly hoped that the object in favour of which they now report, will be attained at the earliest period consistent with a due regard to paramount obligations.

Nothing was done for fifteen months, when another committee was appointed to

devise plans to carry the project into effect. Another year was consumed in deliberating and calculating before the contract for the building of the steeple was signed. This called for a tower fifty-five feet in height, to be surmounted by a steeple of forty-nine feet. The building required yet another year, for little could be done until the spring time. There was a decided division among the vestrymen upon a proposition to place a gilded cross at the top of the steeple, but John S. Littell finally carried the day by himself defraying the expenses.

It soon became evident that the church was inadequate, both in its ability to accommodate the constantly increasing congregations and in its appropriateness as a house of worship of Almighty God. On the tenth of February 1850, it was

Resolved: That a committee of three members of the vestry be appointed by the chair to procure plans and estimates for the alteration, enlargement and repairs of the Church.

The plans and estimates were soon forthcoming, but no funds were in sight for the proposed work. An ineffectual attempt was made to secure the consent of the Standing

Committee of the diocese for the mortgaging of the property of the Church for an amount sufficient to defray the expenses. At the time much disappointment resulted from the refusal of the Standing Committee, but it was the best thing for the parish, for the churchmen of Germantown were thrown upon their own resources and thus they were able to accomplish what they had previously considered impossible.

On the fifteenth of February 1851, a building committee was appointed to carry into effect the proposed alterations to the church. In September of the same year the work was commenced, and was planned to include the removal of the chancel end of the church, and the addition of some thirty feet, to include a chancel, vestry room, organ chamber, and an increase of some seventeen feet to the nave of the building, the placing of a new roof over the whole church, stained glass windows and new chancel appointments, and an enlargement of the organ. Five months were required for these improvements and during that time Sunday morning services only were held, and these in the "Fellowship Hall" on Laurel Street. On

Thursday morning, 5 February 1852, the church was reopened and consecrated by Bishop Potter. The event was a notable one in the history of the Church, for the scope of what had been accomplished was far more broad and more churchly than that which had actuated the work of a few years previous.

These improvements, however, were soon inadequate, for after six years (8 July 1857) a committee of three was appointed

with instructions to inquire into and report upon the whole subject of altering and repairing the present, or erecting a new building, with authority to obtain drawings and estimates to enable them to furnish all the information necessary.

The problem which faced the vestry at this time was not only that of accommodating the constantly increasing congregations, but also that of caring for the Sunday and weekday schools which were growing at equal rate. Twelve days later this committee reported at a special meeting of the vestry, convened for the purpose of receiving this report. No satisfactory plans had been presented for the alteration of the building then in use, and the committee seemed to

favor the possibility of a new one. Their report included the cost of erection of a number of churches that had been built about that time, but made no direct suggestion. The whole result of this report was a laconic motion,

Resolved, That the committee be discharged from further consideration of the subject.

Two years later the condition of the church compelled the reopening of the subject. The finances of the parish were in straitened circumstances, and a committee was appointed to consider the advisability of raising the pew rents. When this committee examined the whole subject, it was confronted with the old problem, and reported, 20 June 1859,

Your committee have had a careful examination made of the Church property, and find that extensive repairs are absolutely necessary. The interior of the Church, except the pews, requires painting, also the exterior work. The roof is entirely worn out, and, until renewed, all other repairs to the building must necessarily be postponed. No arrangements exist for ventilating the Church and School rooms. This subject has already been presented to the vestry and no new facts have been suggested, but a builder of large experience, Mr. J. L. Moore, who kindly examined this branch of the inquiry, informed your committee

that the whole building was one of the very worst ventilated edifices he had ever visited.

It was estimated that at least two thousand dollars would be required to make even the most necessary alterations to the building, and then it was admitted that the whole problem would be solved only temporarily. Therefore the committee felt that the question of building a new church should at least be considered. Again the laborious report was received with a laconic motion:

Resolved, That it is expedient to repair the Church building when the necessary funds are provided for the purpose.

The matter, however, could no longer be dismissed so briefly. A meeting of the congregation of the parish was held 24 September 1859 and a communication was addressed to the vestry:

Resolved, as the sense of this meeting, that a new Church edifice is very much needed, and also that if the subject is fully brought before the congregation it is believed that sufficient funds could be raised for that purpose.

This communication was answered by the appointment of a committee to present

the whole subject to the congregation, and, on the second of October a long circular letter was addressed to the members of the congregation presenting the need of repairs and advocating the building of a new church. At the next meeting of the vestry more definite plans were taken for the building of a new church, and, two months later, drawings were presented for a building to cost about \$12,000. On the eighth of May 1860 it was definitely decided to adopt the plans presented and to commence the new church, but by the twentieth of June other financial difficulties had arisen which again delayed the much needed building.

Something had to be done, and the only alternative was to repair, once more, the building which was already almost beyond repair. On the fifteenth of April 1861 the vestry resolved,

That the present dilapidated and ruinous condition of the Church edifice absolutely demands efficient renovation and repair by the construction of an entirely new roof, coloring the walls and ceiling, repairing the plaster, introducing gas, repainting the woodwork, and remodeling the heating apparatus.

The need was to be laid before the con-

gregation and subscriptions were to be solicited. Of the progress of the repairs there is no record, but we may easily suppose that the financial embarrassments prevented the carrying out of the proposed project. This is not hard to understand, for the whole country was at that time on the eve of the Civil War, and all available money was being called into requisition. The delay, however, was for only two years. At the vestry meeting on the twenty-fifth of June 1862 the following report was presented and adopted:

The Committee on the repairs of the Church begs leave to submit the following report:

The last Service was held in this Church on the 5th Sunday after Easter (25 May) and the repairs were commenced on Monday, 26 May. The Church was reopened for Divine Service on the First Sunday after Trinity (22 June). During the interval the following work was done:

A new tin roof has been placed upon the Church and new conductor and spouts of large size erected, emptying into pipe drains buried in the ground.

The ceiling of the Church has been thoroughly repaired and papered, the side walls plastered and colored, and the Chancel repaired and appropriately painted.

Gas has been introduced and, in connection with the lighting of the interior, an improved system of ventilation has been adopted.

All the wood of the interior has been painted and, where necessary, varnished.

The aisles have been covered with new carpeting.

With one or two trifling exceptions all the work ordered by the vestry has been completed.

The whole cost of these repairs had been something less than \$1,800. The absolute needs had been tided over temporarily, but the problem of accommodating the parish schools had yet to be met.

The idea of a parish house was nothing new. Four years before it had been suggested at a vestry meeting, and again in 1861. It may be taken for granted, then, that the subject had received a great deal of informal discussion before it was finally given official attention. On the eighth of April 1863, a committee was appointed to "report on the subject." On the twentieth of the following December the rector's assistant, Mr. Morris, formally presented the subject to the congregation in a sermon which was afterward printed for circulation, and, by the next Easter Monday subscriptions to the amount of \$4,400 had been received.

In the course of the next two years the

property known as "the Pine Property" was secured for the Church,⁸ and this furnished a splendid location for the new building. Plans were adopted for a building to cost \$14,955, and ground was broken on the twenty-fifth of June 1866, while the actual work of building was commenced on the eleventh of July. The house was over a year in the building, for, although a service of dedication was held on the twenty-first of June 1867, the work was reported as not yet completed on the tenth of July, while the final report of the committee was made on the twenty-second of the following November, stating that,

The School Building, a firm and enduring structure of stone rubble work, has been completed at a cost of \$18,563.39, of which the Guild of St. Luke's Church has paid \$3,500.00. The remainder, with the exception of \$4,000 still due, was received from subscriptions by the congregation, interest and profits on temporary investments in U. S. bonds, together with \$1,743.00 transferred by order of the vestry to this account from the graveyard fund.

The \$4,000 was paid before the next Easter, three years after the close of the Civil War, and the following tablet, proposed

⁸ See page 164.

by James R. Lambdin, was erected as a
dedicatory tablet:



TO THE HONOUR AND GLORY OF GOD. AMEN.
THIS PARISH BUILDING
DEDICATED TO
CHRISTIAN INSTRUCTION AND TRAINING
WAS ERECTED
IN THE YEAR OF OUR LORD, 1867
BY
ST. LUKE'S CHURCH
AS A
GRATEFUL THANK OFFERING FOR THE
RETURN OF PEACE

The ineffectual attempt in 1841 to establish a "Chapel of Ease" illustrated that some of the leaders of St. Luke's realized that their duties were not exhausted in maintaining the services in the church. On the eleventh of October 1854 some of the members of the "Ladies' Association" recommended to the vestry

the importance of establishing, in connection with the Parish, and subject to its governance, a Free Chapel, to be located, under direction of the vestry, in some populous manufacturing neighborhood, within the limits, or in the vicinage of this Parish.



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The suggestion was "approved"—that vaguely indefinite term which is often used to cover a multitude of inactivities—and the coöperation of the association was requested.

This gave the women the opportunity for which they were looking. They promptly decided to devote to this project all funds collected by the association after redeeming a certain missionary pledge, and they so notified the vestry, which appointed a committee to act with the committee of the association. The services for the new work were started soon after, and, on the eleventh of July 1855, the Rev. William N. Diehl was given charge of this work. The mission was to be conducted under the direction of the vestry, which, however, was cautious enough to decline to guarantee "any pecuniary assistance." Success marked the undertaking from the very commencement, and, three years later, Mr. Diehl offered to assume the responsibility of building a church, a privilege which was gladly accorded him.

When the new church was built, St. Luke's parish contributed \$2,875, and, although the mission was organized separately

and became autonomous, under the name of the Church of St. John the Baptist, the mother Church assisted it for some years. In the reports of the parish to the diocesan convention there are three offerings specified for this parish,—\$142.14 in 1863, \$200 in 1864, and a like amount in 1865.

Another mission was commenced about the same time at Oakland (as the name is reported in 1860) or Oak Lane (the more familiar name, used in 1861). The vestry minutes contain no report of this mission, and the natural conclusion is that it was commenced and continued largely through the efforts of the assistant priest of the parish, the Rev. (afterwards Bishop) Benjamin Wistar Morris. In 1860 this mission is reported as having been commenced during the year and is described as in a flourishing condition. The next year it is reported as having been separately organized as "The House of Prayer, Branchtown." Thus in six years St. Luke's had been instrumental in organizing two new centers of work which had developed into small parishes.

It may be argued—and that justly—that the commencement of these two new centers

of Church life was due to the increase of population in the vicinity of Germantown, and that they were not organized any earlier because there was no need for them. This is partly true; but it is also true that in the preceding period of the history of St. Luke's, few, if any, efforts were devoted to "meeting the needs of the community." The very fact that the interest of the leaders of the parish was widening in its scope is indicative of the spirit of the times. Men were still "conservative churchmen." They were glad to assume responsibility, provided it did not cost too much. They were not strong in initiative, but they were, on the other hand, not prone to dampen the ardor of those who did initiate. The "vision" of the Church was becoming clearer. Churchmen were beginning to realize that they were, or ought to be, more than "respectable Episcopalians," and that Almighty God intended them to be something more than conservators of a "dignified service," the chief feature of which should be the entire lack of any appeal to the emotional side of human nature.

As early as the ninth of May 1842 John S. Littell suggested that

The Vestry of this Church, so far as properly qualified members can be selected, be composed of persons who have been received by Confirmation into the Protestant Episcopal Church.

The mere suggestion of such a resolution would make the present communicants of St. Luke's smile, but it opened an important subject seventy years ago. Readers can judge the "conservative" attitude of the day from the minutes of that vestry meeting.

After an animated discussion upon the question of the adoption of the proposed section, Mr. Littell called for the ayes and noes, which were ordered, and the *Rector claiming a vote*, the result was as follows:

<i>Ayes</i>	<i>Noes</i>
Messrs. C. Treichel	Messrs. Rodney (Rector)
R. Tomlinson	B. Jackson
H. S. Mallory	Cor. S. Smith
John S. Littell	W. H. Stokes

There being a tie, the Rector decided that the proposition was lost.

The proposition was lost, but it had drawn back a veil and revealed to the leaders of St. Luke's a different conception of the office of the Church of God and of their duties as stewards for that Church in their parish, and this vision was never lost.

In July of that same year a Jew, one Joseph Levon, came to Germantown "with

recommendations of character from clergymen of all the different Denominations in the United States," and desiring the use of St. Luke's church as a hall in which he could deliver a series of lectures "on the Jews." The consent of the vestry was asked for this project, but it was

Resolved, That the Vestry cannot comply with the request of Mr. Joseph Levon, as it is at all times inexpedient to permit the use of the Church for any other than its great legitimate objects.

One year later a resolution was proposed by Mr. Littell to guide the vestry in the future with regard to this question:

Resolved, That the *Church* is a sacred edifice, designed, exclusively, for a specific use, and that it is both unwise and inconsistent to appropriate any part thereof to any other than the great legitimate objects for which it was erected, consecrated and set-apart, namely, the solemn worship of Almighty God, and the customary religious Sunday instruction of the children of the Parish.

At first there was so much opposition to this resolution that Mr. Littell withdrew it; but three months later he renewed it and, as the minutes tersely record, "the resolution was adopted!" It can be imag-

ined that some quiet conversations occurred during those intervening three months.

Reference has already been made (page 51) to the successful effort to place a cross at the top of the steeple which was built, because "no Catholic Church was complete" without one. The fact that St. Luke's Church, Germantown, was not a local social organization, but a part of the Church of God was impressing itself more and more upon the leaders. It is not surprising that there was continued opposition to this larger view of things, and this from quarters from whence it might be least expected, but it is gratifying that this opposition was gradually weakening. This weakening was due to the fact that merely negative tenets must inevitably give way to positive, constructive convictions and plans.

In July of 1847 attention was called to the custom of the congregation to assemble at the door of the church for private conversation, and a resolution was actually passed suggesting that this habit might well be broken.

The additions and alterations to the church during this period illustrate the

same change that was affecting the activities of the parish. While these additions were being made it is significant that a committee was appointed

to examine into the present arrangements of the Chancel, and to obtain a plan and estimate the cost of such alterations as would make them more in conformity with the usage of the Church.

It was still a far cry until the seed sown should grow and ripen into the harvest, but the seed had already been sown. Another step was made when a devoted member of the vestry, James R. Lambdin, designed for the parish a reredos, which was erected in the late summer of 1865.

The deepening of the conception of Church life is illustrated in numerous other ways during this period. In 1840 there were sixty-seven communicants recorded from the parish; in 1850, one hundred and eighty; in 1860, two hundred and ninety-eight; in 1869, three hundred and twenty-four. During this same period it must be remembered that two missions had been established by St. Luke's (St. John the Baptist, and The House of Prayer), and that four other parishes had been organized within the original

parish limits.⁹ St. Luke's had, therefore, far more to do than to "occupy," or to "hold the fort."

In 1840 but two offerings were reported, one of \$11 to the Pennsylvania Society for the Advancement of Christianity, and one of \$180 "for Missionary and other purposes." This is an average of about \$2.85 per communicant contributed for the work of the Church.¹⁰ In 1850 an offering of \$200 was reported for parochial activities, and one of \$400 for general missionary purposes—an average of about \$3.33 per communicant. In 1860 \$450 were given for the poor of the parish, and \$1,750 for the work of missions, or an average of \$7.32 per communicant. In 1869 the offerings for extra parochial purposes alone were \$2,947.45, an average of \$9.11 per communicant, while the offerings for the expenses of the parish were \$8,557.20, an average of \$26.41 per communicant additional. By this time offerings were made each year to parochial missions, diocesan mis-

⁹ Christ Church was admitted into union with the Convention in 1852; Calvary in 1859; St. Michael's in 1860; Grace Church, Mount Airy, in 1862.

¹⁰ Pew rentals and offerings for the actual current expenses of the parish were not reported at this time, but there were no parochial activities whatever.

sions, domestic missions, foreign missions, city missions, theological education, and numerous smaller activities.¹¹ This was being done at the same time that large sums were being expended every few years for the addition and alteration of the church building.

In 1840 one hundred and four "Sunday services" were reported and ten on "other days." In 1842 the total number of services reported was one hundred and sixteen. There

¹¹ The list of offerings for the year 1868-1869 devoted to extra-parochial activities and objects gives a clear idea of the many departments of the work of the Church which were engaging the interest of the people of St. Luke's.

Mission to Deaf Mutes.....	\$21.11
Domestic Missions.....	212.53
Bishop White Prayer Book Society.....	75.00
Seamen's Mission.....	30.44
Nashotah House.....	40.90
Western Theological Seminary.....	29.25
Society for Increase of Ministry.....	67.00
Church Book Society.....	57.25
St. Luke's Sunday School.....	100.00
St. Luke's Parish School.....	76.72
Episcopal Hospital.....	203.80
Diocesan Missions.....	87.31
Disabled Clergy Fund.....	116.50
Pacific Coast Missions.....	40.00
Sunday School Festival.....	68.05
Home Missions to Colored People.....	57.62
Foreign Missions.....	83.60
Jewish Missions.....	29.20
Bishop's Residence.....	125.00
Miscellaneous.....	15.00
Easter offering for Oregon Missions, exclusive of 55 three-year pledges of \$700.00 per year.....	183.00
	<hr/> \$1,718.38

was no report of services until 1857, when the total number was given as one hundred and eighty-five. The next report was in 1861 when one hundred and twenty Sunday services were recorded and one hundred and seven on week-days. The next three years one hundred and four Sunday services and one hundred and seventy-three week-day services were recorded annually. From 1865 to 1869 one hundred and ninety-three week-day services were recorded annually, while the number of Sunday services had increased to one hundred and twenty-five. The parish had learned that religion was no Sunday affair, to be dormant during the six working days of the week, and this lesson, once learned, becomes a potent factor in shaping and molding the spiritual life and activities of any parish.

During this period there may be said to have come over the parish a total change in the conception of Christian stewardship and its attendant responsibilities. This change was illustrated by the different view taken of the function of a church building; by the increasing sense of membership in the whole Body of Christ; by the growing

interest in missions of all kinds, and the consequently increased offerings for the spread of the Kingdom; by the increased sense of reverence for divine things; and by the realization of the duty of frequent worship of Almighty God.

Meanwhile the rector was feeling the burden of advancing years. As early as 1847 he realized the need of an assistant, and, for a short period, the Rev. William N. Diehl, then rector of St. Thomas's, White Marsh, assisted him with the work of the Sunday School, and by whatever Sunday service his time would permit.

From 1854 to 1856 the Rev. Cyrus F. Knight (afterwards Bishop of Wisconsin) was the assistant priest of the parish. Although he remained so short a time, his work left a permanent impress upon the parish. There are still living those who remember his labors and his teaching, and, with one accord, they bear testimony of his sterling qualities, of his devotion to the Church of God, and of his lofty conceptions of the duties of the priest.

On the first of January, 1857, the Rev. B. W. Morris became the assistant, and,

as the years rolled by, more and more of the work of the parish fell upon his shoulders. In October of 1867 he was called to the rectorship of St. Peter's Church in Philadelphia.

Mr. Rodney, not wishing him to sever his connection with this Parish, proposed to resign the Rectorship, in order to have Mr. Morris elected Rector, and to accept for himself the place of Emeritus Rector. Mr. Morris finally accepting this proposition, was duly elected Rector on the 22d of November, 1867. At the General Convention of October, 1868, held in the city of New York, he was elected Missionary Bishop of Oregon and Washington Territory, and, accepting this office, he resigned the Rectorship of St. Luke's on the 18th of November. By request of the vestry, he continued in charge of the Parish until the 1st of January, 1869, making the whole period of his connection with the congregation twelve years.

These words from Mr. Morris's own history of St. Luke's describe completely, albeit briefly, the story of his rectorship of the parish. During the time immediately preceding his election he had been practically rector in all but name, so that his promotion meant no change in the policies of the parish.¹²

¹² The Rev. Benjamin Wistar Morris was born 30 May, 1819. Graduated from the General Theological Seminary in 1846, he was ordered deacon 28 June of the same year, and advanced to the priesthood 27 April 1847. The first four years



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One important event marked his rectorship. The twenty-seventh of August, 1868, was the fiftieth anniversary of the consecration of the church by Bishop White, and arrangements were made to mark this occasion "by a public service and sermon, with the Holy Communion, to be followed by a 'social reunion' in the parish building." At this service, in addition to the rector of the parish and the Bishop of Diocese, twenty-four clergy were present, among them the Rev. Edward R. Lippitt, for two years priest-in-charge and rector of the parish (1823-1825). The sermon was preached by the rector, and was a summary of the activities of the parish during its fifty years' history, together with a review of the growth of the Church during the same period within the territory bounded by the

of his ministry were spent as rector of St. Matthew's Church, Sunbury, Pennsylvania, from which he was called to the rectorship of St. David's Church, Manayunk. Here he spent six years, after which he went to St. Luke's. The University of Pennsylvania and Columbia University each gave him the degree of S.T.D. in 1868. On the third of December, 1868, he was consecrated Bishop of Oregon and Washington Territory, in St. Luke's Church, Philadelphia. In 1880 his episcopal jurisdiction was divided, Washington Territory becoming a separate jurisdiction, and Bishop Morris remaining in charge of Oregon, which was erected into a diocese in 1899. His death occurred on the seventh of April, 1906.

limits of the original parish. At the service a silver alms-basin was presented by certain members of the parish as a memorial of the anniversary, and designated to receive the "first offerings for the first stone (whether the stone be large or small) for the foundation of a new, large, and more beautiful church."

At the reunion, held immediately after the service, in the parish house, refreshments were served and a number of addresses delivered apropos of the occasion. A vote of thanks was proposed to Bishop Kemper, of Wisconsin, who had so frequently ministered gratuitously to the early congregation. It was remarkable that, when this fiftieth anniversary was celebrated, all the previous rectors were living (although Mr. Lippitt was the only one present), and a number of those who had ministered before the building of the church.

The close of the year 1868 was significant for St. Luke's Church, for it marked the close of the first fifty years of the history of the parish, and the close of the rectorship of Mr. Morris, who had been so long associated with Mr. Rodney, that the short rectorship seemed

to merge into the long one with hardly a perceptible change. It was plain to all that, although this year did not mark the razing of the first church to make way for a new one, yet the day was not far distant when this action would be required.

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CHAPTER VI

GROWTH AND DEVELOPMENT (Continued) 1869-1883

Forty-four years had passed since St. Luke's was without a rector, and the choosing of a spiritual leader was a duty with which the parish could not be said to be familiar. The point of view from which the vestrymen regarded their duties and responsibilities was illustrated by the way in which they met this crisis. They did not plunge precipitately into the election, but held two meetings in order to review the whole subject, appointing the Rev. A. Lauderbach as *locum tenens*. From seventeen names which were placed in nomination the Rev. Albra Wadleigh,¹³ rector of Christ Church, Williams-

¹³ The Rev. Albra Wadleigh was born 3 July 1832. He was a native of Maine, but his parents removed to Philadelphia when he was but a child. He received his preparatory school education in Philadelphia, was graduated from Harvard University in 1854, and from the General Theological Seminary in 1857. He was ordained deacon the same year, and advanced to the priesthood the following year. The first nine years of his ministry were spent in the rectorship of St. James's Church, Muncy, Lycoming County, Pennsylvania, where he made his parish the centre of missionary activities which extended over a territory of many miles radius. From Muncy he went to Williamsport, remaining there until his call to St. Luke's.



MR. WADLEIGH

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port, Pennsylvania, was unanimously elected rector of the parish on the fourth of February 1869. The new rector entered upon his duties on the Second Sunday after Easter (11 April) and was formally instituted into the rectorship of the parish on Sunday, 12 September, by Bishop Stevens.

Mr. Wadleigh had first to "get acquainted" with the field of labor, and the first two years were largely occupied with this process of "finding one another" on the part of the rector and the vestry and congregation. In order to do effectual work, a new priest must needs learn the "traditions" of his parish, not that he must necessarily conform to these traditions, although the parish often thinks that such is the case, but that he may know how to fashion his work in view of the existence of these traditions. St. Luke's furnished no exception to the rule of parishes. It had "traditions," not all evident on first sight, but manifesting themselves at every opportune moment.

Mr. Wadleigh felt that the parish was not fulfilling all its privileges and opportunities in Germantown, and he decided that it could not fulfil them while it was handi-

capped by the inadequate, even disreputable condition of the church building. Time and again the church had been repaired but the more it was repaired, the more it seemed to need further repairing. The only real solution of the difficulty would be the erection of a new church. On the other hand, the time was apparently not at hand to commence such a project, for the end of each year found the parish with an inevitable deficit to be met. Plans of all kinds had been suggested to increase the funds of the Church; pew rents had been raised, money had been borrowed, appeals of all sorts had been presented, but the deficit had continued. Apparently the parish had already undertaken more than it could do well, and the possibility of doing any more seemed hopeless. At the same time the congregation agreed with the rector upon the subject of the need of a new church, but its vision was not strengthened by faith.

The rector appreciated seriously the duty of the Church as a teacher, and felt that St. Luke's had an opportunity to perform this duty in fuller measure. Within six weeks after his institution he secured

pledges of \$300 per annum for the establishment of a "Day Infant School," and, on the tenth of January 1870, the school was opened, with Miss Emma Lambdin as the first teacher. The commencement of this school is important as an expression of part of the plan for the further development of the parish.

Another illustration of this tendency to develop and increase the sphere of usefulness of St. Luke's is found in the resolution of the vestry, at the rector's recommendation, within six weeks of his institution, to make all the pews of the church free at the Sunday afternoon services. This is not the time or the place to discuss the relative merits of the "pew-rent" and "free pew" system in any Church, for the arguments on both sides of this question must needs differ with conditions in individual parishes. It is quite apart from the general subject, however, to state that this resolution of the vestry contributed much to the welcoming of strangers to Sunday afternoon services.

Meanwhile the parish activities were increasing. To the diocesan convention of 1873, four years after the arrival of

Mr. Wadleigh, two teachers and eighty-four scholars were reported in the day school; the Sunday School had increased from two hundred and twenty-six to three hundred and forty scholars, and from twenty-three to thirty-four teachers; among the parish agencies were listed the St. Luke's Guild, the Mothers' Meeting, the Employment Society, and the Parish Library; the Bible classes, four in number, had increased from forty-eight members to seventy-five.

The rector was particularly interested in the work among the children, who were especially fond of him. After forty years there are men in Germantown, and many miles away, who point to the influence of Mr. Wadleigh in their boyhood as one of the strongest factors in shaping their careers. The establishment of the Day Infant School was another example of this same interest, which was prompted by the serious regard of the period of childhood as the most opportune time for laying the firm foundations for a solid superstructure of personal holiness, which was considered by Mr. Wadleigh as the fundamental necessity of the Christian life.

To him this personal holiness was no vague ethical concept to be realized by the mere exertion of the human will to maintain certain standards of morality. It was a supernatural virtue, to be attained in a definite way, and this definite attainment was, as it were, the thesis of his ministry. An extract from one of his sermons illustrates the aim of his endeavors.

Are we endeavoring each to do his best within his own sphere, however humble and narrow, for that which we know to be the true cause of progress? Are we striving with a view to our future work in life to do with all our might our direct and obvious duties in this place? Are we true, in this humble, yet certain, sense, to this cause of progress? Are we longing, struggling, praying to conquer in ourselves all that retards it? Are we waging war upon selfishness, idleness, frivolity, gambling, effeminacy, unbelief? Are we making a conscience of the effect of example, of the effect of conversation, of the effect of intercessory prayer? Are we less satisfied with scant and unworthy thoughts of our great Creator, such as were almost necessarily our thoughts in boyhood, now at a time when our powers are more fully developed, now while our minds are still widening to embrace new and wider fields of knowledge? Are we substituting for the formalities and the irreverences of our childish devotions a habit of prayer, which in its keenness and its warmth shall be less unworthy of him who deigns to hear it? Are we discovering in his Scriptures and his Sacraments the treasures which have ever been so prized by the greatest of his saints and servants,

and which will help us forward towards the mark of our high calling? Are we sincerely desiring to face and dwell upon the thought of God, the thought of death, the thought of eternity? Is a personal love of a personal devotion to our Lord and Saviour who has redeemed us by his atoning death and who loves and prays for us while we pray to him in heaven, more and more the central principle of our lives? Are we, in short, anxious beyond aught else to be humbly, earnestly, fervently, intensely Christian? Then, by God's mercy, we are on the true line of progress, and have fallen into the ranks of that mighty movement of redeemed humanity, which, as it traverses the ages, follows the uplifted banner of the Cross, and when it would sing its hymn of human progress, repeats instinctively the Creed of the Apostles.

On the second day of October 1871, the subject of the building of a new church was formally presented to the vestry by St. Luke's Guild, which volunteered to do all within its power to assist in bringing the plans into effect. The rector took this opportunity to urge strongly the immediate commencement of the work, and the vestry authorized him to present the subject to the congregation. In six months \$14,958 had been subscribed for a new church. A decision was made to commence the new building as soon as sufficient money had been pledged for the purpose and a committee was appointed to secure designs and plans.



THE CHURCH IN 1875

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At the same time another committee was appointed to take into consideration plans for a new rectory. The rector now exerted strong efforts toward accomplishing that for which he had labored, for the possibility of the new church was no longer merely a fond dream of the hopeful.

Just as the fond hopes seemed to be nearing realization, the rector was called by death. On the morning of Monday, the nineteenth of May 1873, he had visited, with his wardens, the office of an architect, to consult concerning the plans for the new church. The next day he submitted to what was supposed to be a very slight surgical operation—the removal of a small tumor from his side. The operation itself was not severe, but a hemorrhage commenced, from the effects of which the patient never rallied. He continued to sink until early on the morning of Sunday, the twenty-fifth of May, when he passed away. The majority of the members of the congregation were unaware of the illness of the rector and the shock which the news of his death produced may be imagined.

Mr. Wadleigh had been at St. Luke's

but four years, but in that time a wonderful work had been accomplished by dint of his strong personality and of his untiring labors. He came to Germantown a stranger to all; when he left, it was as if a father had been taken from his children. He came ignorant of "traditions"; when he left he had sown a seed which was never lost, but which bore much fruit, not immediately, but more and more abundantly as the years passed by. Some idea of the place which he had won in the hearts of the people of St. Luke's may be formed from the resolutions of the vestry, passed 2 June 1873. These resolutions deserve permanent record, that due credit may be given to him whose labors follow him,—to him who gave to St. Luke's Church the impetus for its later magnificent development.

WHEREAS, By the inscrutable, but all wise Providence of Almighty God, our Rector, the Rev. Albra Wadleigh, has been suddenly removed from the sphere of ministerial labor in which he has been so sedulously employed during the past few years, the vestry desire to place on their minutes some record of their sense of the great loss the Parish has sustained in his death; of their own deep sorrow under the bereavement, and their appreciation of his character as a man, and as a faithful Priest of the Church.

Mr. Wadleigh came to us four years since, a stranger to almost every one in the Parish, and entirely so to its capabilities and needs. He gradually, but surely, won the confidence and love of all who had any opportunity of knowing him, and imparted fresh vigor into the several departments of the parish work.

Strong in his convictions of truth and duty, he was ever fearless in the expression of the one and earnest in the performance of the other, regardless of the opinions of the world when they were in conflict with those convictions.

Firmly attached to the Church at whose altar he had been called of God to minister, he strove always to maintain her doctrines and principles, but with perfect charity toward all who differed.

Constitutionally retiring, modest, and unobtrusive, he was slow in forming intimacies. Notwithstanding this, there were few who attended his ministry, or were brought in contact with him, who could resist the influence of his gentle words and cordial, loving manner; and at the time of his death he was rapidly securing the affection not only of all his own people, but that of members of other parishes and of the citizens generally, as was well attested by the sorrowing multitude which filled the church to overflowing, and surrounded his grave on the day of his funeral.

Among the poor and the children of the Parish he was honored and loved above most men, for with them he labored with remarkable assiduity.

His influence over the lads and young men, when they came within reach of his voice and sympathy, was almost irresistible, and bore its legitimate fruit in every class for Confirmation, and in the manifest improvement in tone and character of very many of that class of his parishioners.

As a preacher and theologian it is needless for us here to speak. Brilliant and earnest, with a richly cultivated and thoughtful mind, he ranked high among

the clergy of the Church, with the promise of great usefulness in the future.

It is not to eulogize the dead that we make this record. It is rather to bear simple and loving testimony to the robust, manly, and cheerful piety of one who has laid down his life in early manhood, ere yet he had reached the verge of its prime, in the service of the Church of our dear Lord, one who, up to the very hour in which he laid his head upon the pillow from which he was never to rise, was busy in the Master's work; whose last Sunday upon the earth (living) was fully employed in the Sunday School, Church and pulpit; the last words spoken in public to his people were: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. * * * Wherefore comfort one another with these words."

As he was just entering upon what, to our finite and ignorant hearts, seemed to be the beginning of his work for our Parish, he was called to his heavenly rest.

His work was done, not just begun, and we who remain bow in humble submission to the will of Him who doeth all things well, and pray that we may be thankful for the good example of him who, having finished his course in faith, does now rest from his labors.

JAMES M. AERTSEN
ROBERT P. McCULLAGH
Wardens

JOSEPH S. PEROT, *Secretary*

For six months the parish was without a rector. The Rev. William R. Huntington, D.D., rector of All Saints' Church, Worcester, Massachusetts, was elected to the rector-

ship on the sixth of August, but declined the election. On the eighth of October the Rev. William H. Vibbert,¹⁴ professor of Hebrew in Berkeley Divinity School, was chosen rector and, twelve days later, the vestry received his reply of acceptance. He commenced his duties on Advent Sunday, 30 November, and presided at the vestry meeting for the first time 12 January 1874.

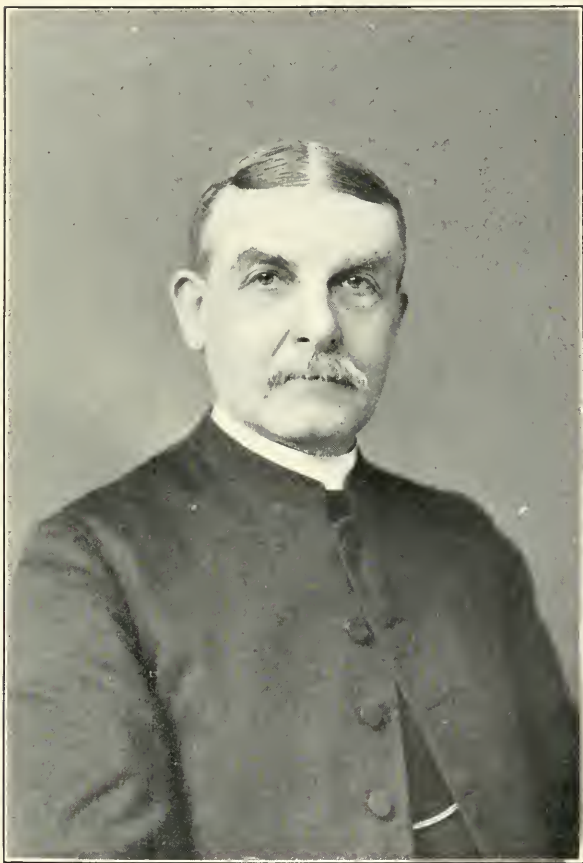
Mr. Vibbert found his work cut out for him and plunged, almost immediately *in medias res*. In his first sermon as rector of the parish, Advent Sunday 1873, he outlined his plans as follows:

There is no need for me, at the outset of my rectorship, to suggest great plans, or devise new measures, or organize new parochial agencies. I find

¹⁴ The Rev. William H. Vibbert was born 1 October 1839, at New Haven, Conn. He received his degree of B.A. from Trinity College in 1858, and proceeded to M.A. in 1861. He was ordained deacon 4 June 1862, by Bishop Williams, and priest 28 October 1863, by the same bishop. For ten years (1863-1873) he occupied the chair of Hebrew at Berkeley and the rectorship of Christ Church, Middle Hallam, Conn. The next nine years were spent in the rectorship of St. Luke's, from which he went to the rectorship of St. James's Church, Chicago, where he remained seven years. From 1890 to 1891 he was rector of St. Peter's Church, Philadelphia, and in 1891 he became vicar of Trinity Chapel, New York City. This post he resigned in 1910 when he was chosen vicar emeritus. In 1883 Racine College, Wisconsin, conferred upon him the degree of S.T.D. Doctor Vibbert has written *A Guide to the Reading of the Hebrew Text*, *Plain Catechism on Confirmation* and *Plain Catechism on Church Principles*.

a line of work made ready to my hand by the wise and forecasting mind of one whose memory is still sweet with an unearthly fragrance, whose life was gilded with that glory which the Sun of Righteousness is wont to shed upon his faithful ministers, whose work lives on in the hearts of many who have been won to a life of holiness by the pure example and sacred teaching of a spirit fired with enthusiasm for Christ and his holy Church. It is upon his labors that I enter, to carry on a work which he was forced to leave unfinished because the Master called him home.

The building of the new church was the all absorbing question, and, until September 1874, there were many conferences between the rector and the vestry upon the subject of plans. A congregational meeting was called on the twelfth of October, when it was decided to proceed immediately with the necessary steps to prepare for the project, and \$27,415 was pledged at this meeting. In two months the pledges had amounted to \$44,778.64, and, by the first of February, to \$50,000 in what were termed "reliable pledges." From the plans and specifications submitted, those of H. M. Congdon, of New York, were selected, and he was accordingly chosen as the architect. The contract was awarded to A. A. Catanach, of Philadelphia, and signed on the sixth of May 1875.



DOCTOR VIBBERT

The last services were held in the old church on the second of May, the Fifth Sunday after Easter. The Holy Eucharist was celebrated by the rector, who preached from Psalm 77: 11-13. At Evensong the sermon was preached by the venerable rector emeritus from the same text which Bishop White had chosen as the theme of his sermon at the consecration of the church, nearly fifty-seven years before, "O Worship the Lord in the beauty of holiness." The first and the last sermons preached in old St. Luke's Church were from the same text.

"Thus ended the fifty-seven years of services in Old St. Luke's, the last words spoken, and the last benediction within those hallowed walls being from the lips of him who had ministered there nearly fifty years, and, at this, time, in the eightieth year of his age."¹⁵

The day had dawned fair and bright, and, in the large congregations that filled the church at both services, were numbered many of the former members of the parish, who had returned home for the day, to join in the last services in the old church round which had clustered so many fond memories.

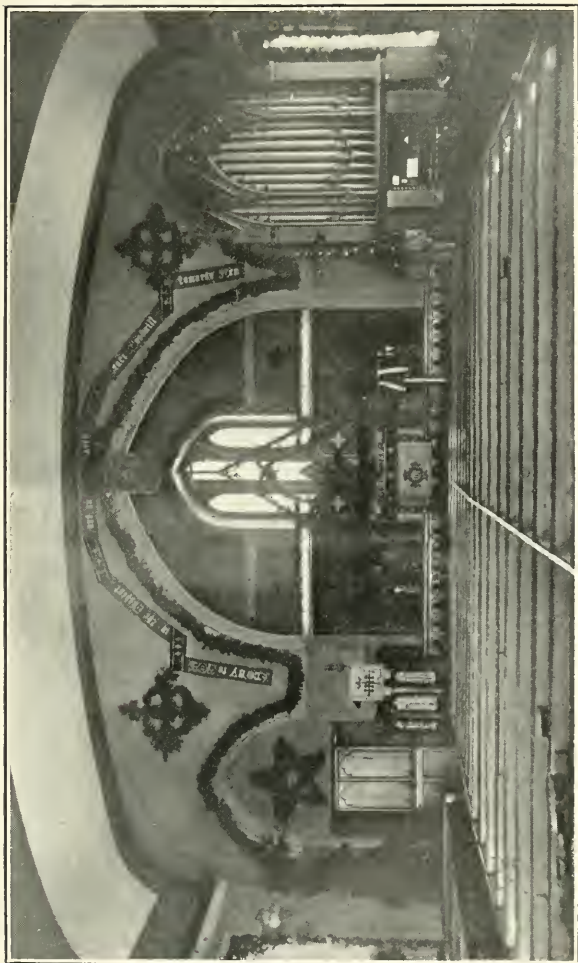
¹⁵ Private note of James S. Aertsens.

The sermon of the rector in the morning furnished the key to the thoughts of the worshippers.

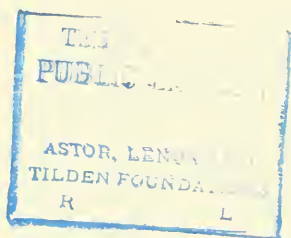
Although there may be in our hearts the regret that these are the last solemn services in this old Parish Church, yet we know that the same blessed round of prayer and song, of Creed and Litany, of preached Word and Holy Sacrament shall still go on and be kept ever living in the new building which shall rise in the place of the old home of storied associations. And yet perhaps we ought not to say "in the place of the old," but rather *with* this old structure; for its very stones, hallowed by holy words and by the memory of the passing years, shall be built again into the temple of God, and serve, as it were, to carry of their time-honored consecration something sacred into the very walls of the new edifice, as it rises on its strong foundations to be an honor and glory to our God.

After the blessing in the afternoon many lingered about, to take a last fond look at the old building, and to dwell for a passing moment with the memories which it recalled. The work of the demolition of the venerable building was commenced the next morning, and in three weeks and three days the ancient edifice was no more.

The old bell was stored for future use in the new church. Of the appointments of the old church, the font, the episcopal chair, the priest's chair and sedilia were kept



INTERIOR OF THE CHURCH IN 1875



for use in the new building; the windows and pews were sent to the Rev. J. Leighton McKim for use in the erection of a new mission church in Milford, Delaware; the pulpit, lectern, stalls and chancel rail were donated to St. Barnabas's Church, Philadelphia; the folio Bible for the lectern was given to St. John the Baptist's Church, Germantown; the red altar hanging was sent to St. Mark's Church, Evanston, Illinois.

On the twenty-sixth of June the cornerstone of the new church was laid with appropriate ceremonies. Beside the Bishop of the Diocese, Doctor Stevens, who laid the stone and made the address, seventeen clergy were present,—the rector and the rector emeritus of the Church, Doctors T. S. Rumney, W. H. N. Stewart, John A. Childs, and Messrs. J. DeWolf Perry, J. K. Murphy, William Ely, W. H. Graff, W. B. Erben, Samuel Durburrow, Thomas Poole, Simeon C. Hill, George M. Christian, Richardson Graham, John G. Furey, and Alexander H. Cull.

In the cornerstone were placed copies of the Bible, Book of Common Prayer and Hymnal, a copy of the history of the parish compiled by Bishop Morris in 1868, a copy

of the sermons preached and a record of the services held on Sunday, 2 May, the last day of services in the old church, a copy of the charter and by-laws of the parish, a report of the Guild for 1874, a copy of the office of devotion for the Guild, rules and agreement for the choir boys, a card of the services of the Church, and of lessons for the Sunday School and Bible Classes, the names of the rector, rector emeritus, wardens, vestrymen and building committee of the parish, the names of the architect, builder and mason of the new church, a list of the pew-holders and seat-holders of the old church and one of contributors to the building fund, a copy of the Church Almanac for 1875, a copy of the "Episcopal Register" a copy of the form of the service used at the laying of the cornerstone, and of circulars issued with reference to the building of the new church, a copy of the laws for the Corporation for the Relief of the Widows and Children of Clergymen of the Church in the Commonwealth of Pennsylvania, copies of Church papers and papers of Philadelphia and of Germantown, as well as of the "Spirit of Missions" for June 1875, the coins found in the old cornerstone, and cur-

rent silver coins of 1875, viz., a trade dollar, half dollar, quarter, twenty cent piece, dime, nickel and penny, with United States paper fractional currency, half dollar, quarter, and dime, a bronze medal of the Centennial Exposition of 1876, a lithograph outline of the water front of the city, published June 1875, and a copy of a Boston paper containing account of the centennial celebration of the battle of Bunker Hill. The stone was placed immediately under the water table in the southwest corner of the south transept, and immediately north of it was placed the cornerstone of the first church. Thus was beautifully symbolized the bond that linked the two buildings together. The present church rests upon the same stone that once supported the original church.

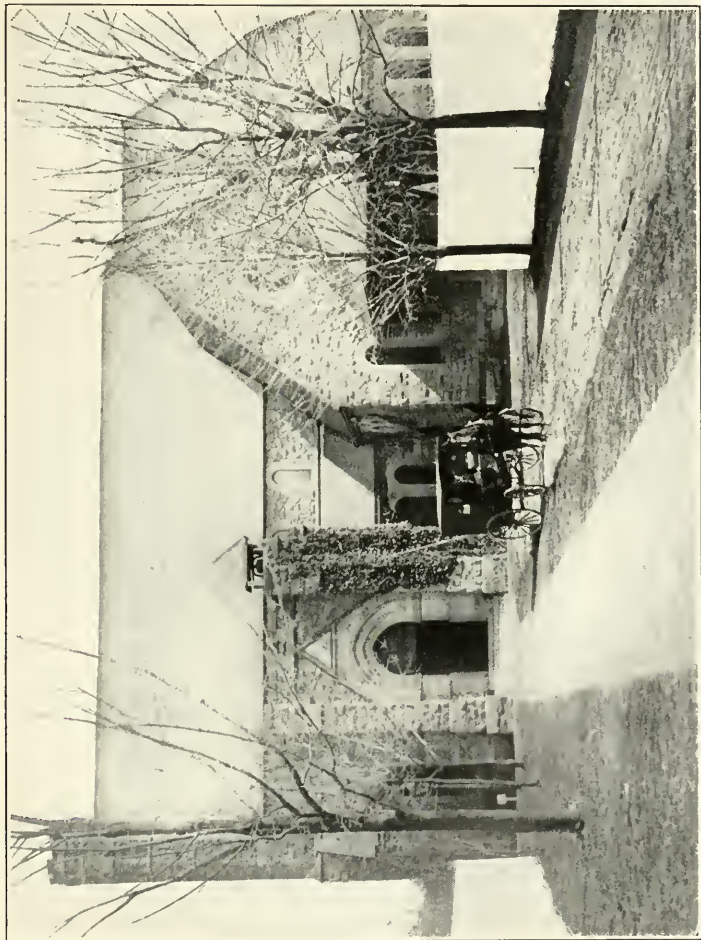
A description of the new church would seem almost superfluous, for, after thirty-six years, there has been no change to the exterior save the completion of the tower. The total length of the building is 117 feet, and the width across the two transepts is 81 feet. The foundation and basement are of native rock; the superstructure is faced with Falls stone and trimmed with Ohio

Berea stone. The nave is 35 feet wide, with clerestory, and north and south aisles 10 feet wide. The clerestory is carried by an arcade, supported on stone columns, with moulded bases and carved capitals. The tower is 20 feet square, and has since been carried to the height designed, 90 feet, but, at the time of building, was carried only to the height of the vestibule.

The majority of the windows of the new church were memorials at the time of building. In this way not only was the beauty of the new building greatly enhanced, but many friends of the parish welcomed the opportunity for the loving continuance of the memory of those who were dear to them.

During the thirteen months while the church was building the services were held in the parish house, and, during this year, more weekday services were held than ever before in the history of the parish. The subject of importance was, of course, the new church, and it found expression in the collect which was used at every service:

O Almighty God, who hast put it into our hearts to begin the erection of a building to the honor of thy blessed Name, and who art the shield of all who put



THE CHURCH 1876-1892

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their trust in thee; We humbly beseech thee to bless this holy undertaking, and to guard, by thy continual Providence, everything which may appertain to this work begun in thy faith and fear. Protect the workmen from all evil accidents and dangers, and give them such grace that they may suffer nothing unclean or profane to defile the habitation in which thine honor is to dwell. And grant that this work, begun and continued in thy fear, may by their labor be brought to a happy end; through Jesus Christ our Lord. *Amen.*

The last service was held in the parish house on Whitsunday, 4 June 1876, and the next three days were occupied with the final preparations for the consecration. It is worthy of note that neither of the churches of St. Luke's parish was used for any purpose before the day of consecration.

The church was consecrated on Thursday, 8 June, by the Bishop of the Diocese, Doctor William Bacon Stevens, who also preached the sermon on the occasion. The bishop with the clergy of the parish and nearly sixty visiting clergy met and vested in the rooms underneath the chancel, proceeding from there to the door of the church, where they were met by the wardens and vestrymen. After the procession to the chancel the Instrument of donation was read by the rector's warden, James M.

Aertsen, and, after the Exhortation and prayers by the bishop, the Sentence of Consecration was read by the rector of the parish. The service then continued in the genuine Protestant Episcopal fashion. Morning Prayer was commenced by Doctor J. K. Murphy, rector of St. Michael's Church, Germantown, the First Lesson read by the father of the rector, the Rev. W. E. Vibbert, the Second Lesson by the Rev. H. B. Hitchings of Trinity Parish, New York City, and the Nicene Creed and Prayers by Doctor Thomas F. Davies, rector of St. Peter's Church, Philadelphia. The "Ante Communion Service" was read by the rector of Calvary Church, Germantown, the Rev. J. De Wolf Perry, the Epistle by the rector, and the Gospel by the bishop. The Holy Communion was celebrated by the bishop.

During the next few years the new church was the special object of interest, for, although it had been officially completed and consecrated, there remained much to be done. Additions and improvements were made from time to time, with a view of making St. Luke's all that a church should be. The new organ was completed in August of

1876, the walls decorated in the summer of 1880, and the chancel tiled in June of 1882. The center window of the chancel was unveiled 1 May 1879, and the south window 22 June 1881.

The spiritual resources of the parish were by no means neglected in the building of the new church. During this period of fourteen years four hundred and eleven persons were presented for confirmation; in the forty years preceding this period three hundred and ninety persons had been presented. The extra parochial offerings steadily increased,—during the year in which the new church was building they amounted to \$6,245.14, including gifts to nearly every activity of the Church, while during the same year nearly six hundred dollars were distributed to needy ones in the parish. The number of communicants in the parish increased, during the fourteen years, from three hundred and sixty-two to five hundred and ten. The number of Sunday services increased from one hundred and twenty-five to one hundred and fifty-three each year, and the weekday services from one hundred and ninety-three to two hundred and sixteen.

During the rectorship of Mr. Wadleigh the parish had commenced to mark the Holy Days of the Church by celebrations of the Holy Eucharist and shortly after the consecration of the new church the early eucharist every Sunday was established as the custom of the parish.¹⁶ The attention of the congregation had been drawn constantly and patiently to the importance of the Holy Eucharist as the Church's chief act of worship and to Holy Communion as the necessary means of the sustenance of the spiritual life. At Easter of 1876 the number of communions made was slightly less than seventy per cent of the total number of registered communicants of the parish; at Easter of 1882 nearly eighty-one per cent of the communicants received Holy Communion.

On the first of December 1882, Doctor Vibbert resigned the rectorship of St. Luke's to become rector of St. James's Church, Chicago. The resignation was accepted by

¹⁶ The first report of the weekly celebration of the Holy Eucharist was made to the Annual Convention of the diocese in 1878, but the farewell sermon of Doctor Vibbert marks Advent of 1876 as the time when the custom was adopted.

the vestry four days later, with the following resolutions:

The Vestry of St. Luke's Church, in special meeting assembled, have received with very sincere regret the resignation of the Rector, the Rev. William H. Vibbert, who has been by the unanimous vote of the Vestry of St. James's Church, Chicago, invited to the charge of that Parish.

Nine years of active service, which have been years of uninterrupted harmony and peace and fruitful of good works, have formed a bond of affection and respect between the Rector and his people which the Vestry would gladly preserve unbroken were it in their power. But the importance of the field to which he has been called and his own conviction that it is his duty to enter upon it, would render nugatory any effort on our part to prevent it, even if any such effort were right. It is therefore hereby

Resolved, That the Vestry accept, but with very deep and sincere regret, the resignation of the Rector, and that the Secretary be and is hereby instructed to present to him a copy of this minute, which shall be duly signed by all the members of the Vestry, assuring him that we yield to his action only as one of imperative necessity entirely beyond our control, and that he will bear with him to his new home and field of labor our earnest hope and devout prayers for continual health and happiness and increased usefulness in his ministry.

The last sermon of the rector was preached on the Sunday after Christmas, the last day of the year. From this sermon it can be easily seen what had been the char-

acter of the teaching in St. Luke's for the fourteen years past, for the work of Doctor Vibbert had been in every way a continuance of the work of his predecessor. The subject of the sermon was *The Apostolic Method of Preaching Christ Crucified, the Model of Christian Teaching*. The sermon was published by the vestry, and from it a few extracts are given.

The Christian religion is not merely a religion of doctrines, it is primarily a religion of facts out of which the doctrines necessarily grow.

When St. Paul preached Christ, he, like all the Apostles, connected his teaching with the institution of the Church, with ordained ministers and outward ordinances.

Both by his teaching and practise, St. Paul always joins the doctrine of Christ crucified with the outward ordinance of Holy Baptism in the Church of God.

He unfolds for us the glorious picture of the Church, the Body of the Lord, its unity, its exalted blessings, its merciful purpose and its priceless privileges.

The great practical point that St. Paul desired to reach and secure was that of personal holiness. It is ever his doctrine that Christ died and rose again for the forgiveness of human sin, that by Baptism we are buried with Him into a death unto sin and arisen with Him unto newness of life; that by the Holy Eucharist we are made partakers of His death and all other benefits of His passion; that in His Church we are daily to grow up into Him in all things. The whole design and aim of the Apostle's teaching was to

have men grow up to "the measure of the stature of the fulness of Christ"; the Church being the sphere of that life of holiness, its ordinances the means by which it should grow and increase.

Men of a generation previous would not have thought of a sermon of such a character in connection with St. Luke's; indeed, such sermons were quite infrequent anywhere in Philadelphia. The Church was at that time passing through a critical period of transition, and this parish was one of the pioneers in the new work. With the changes that were taking place in the services, in the customs, and in the teaching and preaching of St. Luke's, the parish was growing steadily stronger numerically and financially, but most of all in spiritual power. The foundations had already been laid for the superstructure which was so soon to follow.

CHAPTER VII

THE MAKING OF A CATHOLIC PARISH 1883-1911

It has been said that the best testimony to the greatness of a leader is the ability of those whom he has led to work effectively in his absence. If this statement be true, Doctor Vibbert was a great leader. The parish was vacant for eleven months after his departure but it was full of activity during that time. That it retained its strength and continued to work and to develop was due, in large part, to the impetus which it had received from the efforts of its late rector. To the vestry of St. James's Church, Chicago, was sent a letter of affectionate commendation which received fitting and gracious acknowledgment from the senior warden of St. James's.

In the course of the next six months two priests were successively elected to the rectorship, the Rev. Boyd Vincent, rector of Calvary Church, Pittsburgh (now Bishop of Southern Ohio), and the Rev. Chauncey C.

Williams, rector of St. Paul's Church, Augusta, Georgia, but both declined. There was no call for haste and the summer was spent by the vestrymen in acquainting themselves with a number of clergy, that the final choice might be wise. On the twentieth of September the Rev. Samuel Upjohn, rector of St. Mark's Church, Augusta, Maine, was chosen rector, and he finally accepted the call, to commence his duties on Saturday, 1 December, the day preceding the First Sunday in Advent.¹⁷

During the long rectorship of Doctor Upjohn, St. Luke's has been the scene of one activity after the other, making for the completion of the church, the improvement of the property and the development and permanent establishment of the parish as a living part of the Catholic Church.

¹⁷ The Rev. Samuel Upjohn was born in Brooklyn, N. Y., 23 March 1842. He was graduated from St. Stephen's College, with the degree of B.A., in 1863, and, after one year in the General Theological Seminary, entered the Berkeley Divinity School, from which he was graduated in 1866. Bishop Williams ordained him deacon 30 May 1866, and priest November 1867. From his ordination to the diaconate until 31 December 1867, he was assistant at St. James's Church, New London, Connecticut. From New London he went to the rectorship of St. Mark's Church, Augusta, Maine, where he remained nearly sixteen years, when he was called to St. Luke's. He received the honorary degree of Doctor in Sacred Theology from St. Stephen's in 1887.

The first work undertaken was the tiling of the aisles. These had been left unfinished at the time of the building of the church for the prosaic reason that funds were lacking, and meanwhile the carpet with which they had been covered had worn out. On the twelfth of January 1885 the vestry received from the Guild of St. Luke's a communication suggesting the tiling of the aisles and stating the readiness of the members of the guild to lend any assistance desired to secure this end. The vestry, of course "approved" the communication. Six months later the guild reported that it had in its possession \$728.58 for the purpose and the vestry appointed a committee to arrange for the tiling. The work was commenced by Sharpless and Watts on the twenty-first of September and completed on the morning of the fourteenth of October at a cost of some \$1,600.

Shortly after this the rector called attention to the fact that while the churchyard of St. Luke's had been used as a burial ground from the very beginning it had never been consecrated. Before the first church was built, in 1818, there were two interments in the churchyard, and in the years gone by many



INTERIOR OF THE CHURCH 1885

of the faithful had been laid at rest in the shadow of the church where they loved to worship. The idea of consecrating the churchyard had never even occurred to the fathers of St. Luke's, but the passing of the years had brought many changes and many new desires and aims. Arrangements were accordingly made to have the yard set apart and consecrated. The service took place on the Eve of All Saints' Day, 1885, immediately after Evensong, and was conducted by the Bishop of Maine, Doctor Henry Adams Neely.

Before Doctor Vibbert went away, the need of a rectory had been realized and it had been tacitly agreed by the vestry that this should be the next improvement when Doctor Upjohn accepted the rectorship. No action was taken, however, until a year after the new rector's arrival, when a committee was appointed to "take the matter into consideration." This committee was appointed on the twelfth of January 1885, and three months later it recommended the purchase of a lot on East Coulter Street for the purpose of erecting a suitable rectory. In October it was decided to purchase this lot and a circular letter was addressed to the

congregation asking for \$12,000 for the "New Rectory Fund." By May of the next year a goodly part of this money had been subscribed and the lot was purchased, but a great many persons felt that the location was not suitable and no further action was taken at the time.

Two years later a newly appointed committee recommended the purchase of a house on West Coulter Street; sufficient alterations could be made to this house to make it suitable for the purpose of a rectory. In July 1888 the house was purchased and the alterations were commenced almost immediately, so that it was occupied as a rectory on the twenty-first of March 1889.

For some years past Mr. Rodney's health had been failing. His last sermon had been the last sermon preached in the old church before its demolition¹⁸ and since that time he had grown constantly weaker. For two years he was confined to his house and early in the evening of the twenty-eighth of September 1886 he passed away. He was buried in the churchyard on the morning of

¹⁸ See page 89.

the first of October. The best testimony to this aged priest's life and ministry is given by a minute passed by the vestry of the parish on the eleventh of October.

The congregation of St. Luke's Church, Germantown, for the second time only in its history of nearly seventy years, is called to mourn the death of one of its clergy.

The Rev. John Rodney, Rector Emeritus of this Parish, departed this life on Tuesday, September 28, in the ninety-first year of his age.

Mr. Rodney was elected to the rectorship on September 5, 1825 (being then Rector of Trinity Church, Easton, Pa.), took charge of the Parish on October 1, and officiated for the first time as Rector on Sunday, the 2nd day of that month. St. Thomas's Church, White Marsh, was at that time in charge of the Rector of this Parish.

This was the commencement of a parochial connection which the most sanguine would scarce have ventured to hope would continue through two generations of men.

Yet thus it has been. For two-thirds of a century, so at variance with the fashion of the present time, pastor and people have continued to walk together in peace and harmony.

The providence of God, meantime, has changed the peculiar relationship, bringing in another element, but the essential tie first formed has been only changed, not broken.

On October 25, 1867, after a rectorship of forty-two years, Mr. Rodney resigned, that the Rev. B. Wistar Morris, now the Bishop of Oregon, who had been his assistant since January 1, 1857, should be elected rector.

The vestry, in accepting the resignation, and at the same meeting, October 25, 1867, elected Mr. Rodney rector *emeritus*, and begged his acceptance of the office.

This office he held up to the date of his death, and until within the last ten years generally took some part in the morning service. His last sermon was preached on the afternoon of Sunday, May 2, 1875, when the congregation met for the last time in the old church, which was then to be torn down to make way for a new edifice.

Since then he has gone in and out among us, taking such part as he could in the service, until physically disabled from attending the worship of God in His holy temple.

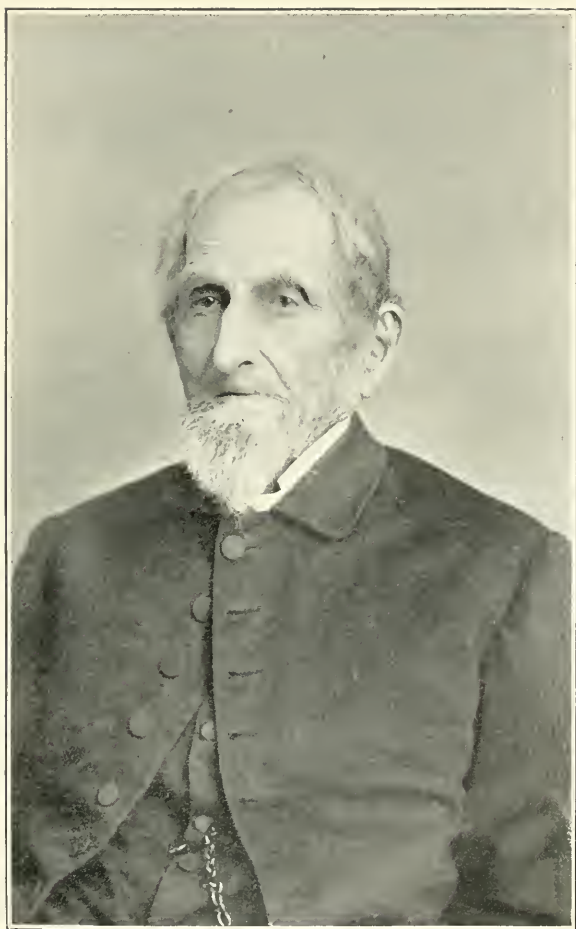
For more than sixty-seven years this servant of the Lord has been in the ministry of the Church, and, on the morning of the day on which he died, was, we believe, the oldest priest of the Church in the United States.

He was ordained to the diaconate January 10, 1819, and to the priesthood October 20, 1820. Sixty-one of those years were spent in this Parish, a record of continuous service rarely paralleled.

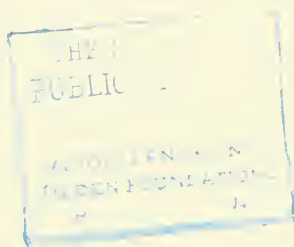
It may be truly said of him, as was said by our blessed Lord of Nathanael, "Behold an Israelite indeed, in whom is no guile."

He was emphatically a man of peace, in charity with all men. Living a quiet and retired life, apart from the strife of tongues and the excitement of party spirit in Church or State, pursuing the even tenor of his way. He lived a decade beyond that utmost verge of time when, generally, life becomes to most men "but labor and sorrow," and in the fulness of years sank peacefully to his eternal rest in the Paradise of God.

We, the rector, wardens and vestrymen of St. Luke's Church, tender to the bereaved widow and



MR. RODNEY



family of the late rector *emeritus* our heartfelt sympathy.

SAMUEL UPJOHN,
Rector.

ROB'T P. McCULLAGH,
JAMES M. AERTSEN,
Wardens.

Attest, JOHN ALBURGER,
Secretary of the Vestry.
St. Luke's Church, Germantown, Pa.

In memory of Mr. Rodney a tablet was erected on the north wall of the chancel of the church, with this inscription:

TO THE GLORY OF GOD
AND IN THANKFUL REMEMBRANCE
OF THE LIFE AND MINISTRY
OF THE REVEREND
JOHN RODNEY
FORTY-TWO YEARS RECTOR AND NINETEEN
YEARS RECTOR EMERITUS OF THIS PARISH
BORN AUGUST 20 A. D. 1796
ENTERED INTO REST ON THE EVE OF THE
FEAST OF S. MICHAEL AND ALL ANGELS 1886
MERCIFUL LOVING AND RIGHTEOUS

In December of 1887 the members of the congregation were saddened to hear of the death of Mrs. Julia N. Vibbert, beloved wife of the former rector of the parish. The esteem with which Mrs. Vibbert was held is shown by the touching minute adopted by the vestry on the ninth of January 1887.

Since our last meeting the members of the Vestry have been called to perform the sad duty of following to her last resting place, in our own God's Acre, under the shadow of St. Luke's, the remains of Mrs. Julia Newbold, wife of our former Rector, the Rev. W. H. Vibbert, S.T.D., who died at the Rectory of St. James's Church in the city of Chicago on the fifteenth of last month.

Mrs. Vibbert had spent nine of the best years of her useful life in this Parish, winning for herself the affection of the people, as was abundantly testified by them on the occasion of her burial.

Her grace of manner, her untiring energy, ready sympathy, thorough devotion to the work of the Parish over which her husband presided, made her most eminently a "helpmeet" to him.

With the tender memories of the years of their residence among us still fresh in our minds, we desire to put on record a testimony of our sense of the great bereavement that has fallen upon our former Rector and his family.

Wherefore, Resolved that the Secretary is hereby instructed to convey to the Rev. Doctor Vibbert a copy of this minute with the assurance of the loving personal sympathy of the members of the Vestry in this hour of his great sorrow.

We know not what this sudden calamity means or what it shall teach us; we cannot see beyond the cloud which God's wise Providence has cast over his path; but we shall know hereafter; meantime we must only bow in faith and patience to His will.

With this message of love to our friend of former days we beg also to give the assurance of our earnest prayer that the Dear Lord will keep him in His holy keeping, and the Holy Spirit be the guide and comforter of himself and the dear children of his home.

Plans were almost immediately made to erect in the church some memorial to Mrs. Vibbert and a font was selected as most fitting. The font, designed by Mr. R. M. Upjohn, of New York, and carved by Smith and Heath, of the same city, was blessed on St. Luke's Day 1889.

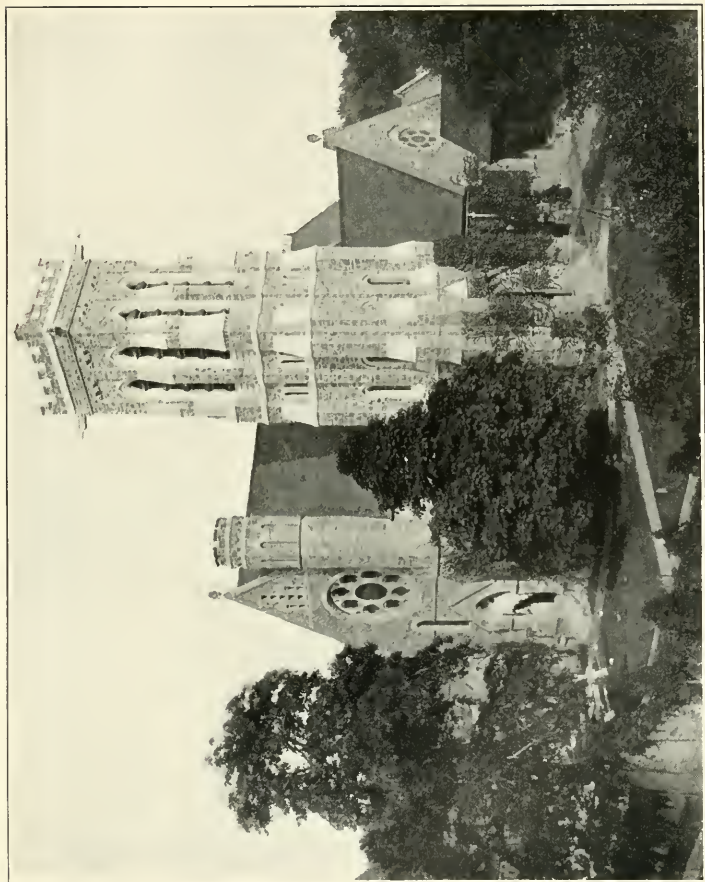
The church had been enriched in many ways but it was plain that it would not be finished until the completion of the tower. Shortly after the consecration of the church the architect, at the request of the vestry, had furnished plans for this work, but the cost of the project had seemed too great and the work was indefinitely postponed. During the interim between the rectorships the architect was paid for the plans drawn, but little was done for the next six years.

On St. Luke's Day 1885 the rector called attention in his sermon to the necessity of completing the tower. Plans were then under way for the new rectory and the members of the congregation were called to this work as soon as the rectory was completed.

On the eighth of July 1889, four months after possession had been taken of the rec-

tory, a committee was appointed to "consider the expediency of an effort to complete the tower," and four months later the commencement of the work was recommended. The next March a committee was appointed to procure the necessary funds, and a letter was addressed to the members of the congregation for the purpose. This was followed by a second letter at Christmas time. In the fall of 1890 the committee had had such success that it was resolved to commence the work the next spring. The actual commencement was reported on St. Mark's Day 1892, and the completion was reported on the tenth of October. The tower was dedicated on the twenty-seventh of November by the former rector of the parish, Bishop Morris.

When the tower was finally planned Mr. William P. Troth, offered the parish a chime of ten bells in memory of Mrs. Eliza H. Coates. The offer was accepted and the bells, the work of Messrs. Meneely and Company, of West Troy, New York, were dedicated by the rector the same day on which the tower was blessed. The present St. Luke's church was thus seventeen years in building, from the time of the commencement of the



THE CHURCH 1912

church in 1875 till the blessing of the tower in 1892.

During this time the inadequacy of the organ was becoming more and more apparent. While the tower was building the need of a new instrument was discussed, but it was decided to wait until the completion of the tower before planning to supply this need. The subject was finally brought before the vestry in January of 1893 and subscriptions were opened to defray the cost of building. In June of the same year the contract was signed with C. C. Michell of Boston, Massachusetts, for an organ of three manuals and work was commenced almost immediately. The new instrument, the specification of which will be found in Appendix G, was used in service for the first time on Easter Day (25 March) 1894.

The installing of this instrument resulted in a remarkable change in the art of organ building throughout the country. Many details of mechanical construction, and of tonal construction were entirely new to the United States. Such features as the use of heavy pressure reeds, harmonic reeds, string tones of peculiar timbre and extremely heavy

swell boxes were found in no church organs of the time and were noted immediately and copied by many organ building firms. It was undoubtedly this new organ which made possible the perfection now evident in such instruments as those of the Cathedral of St. John the Divine, New York City, of the College of the City of New York, of St. Paul's Chapel, Columbia University, and many others, by bringing into striking prominence the merits of similar construction.

On the north front of the organ was placed a brass plate with this inscription:

THESE ORGAN FRONTS ARE PLACED HERE IN DEVOUT THANKFULNESS TO ALMIGHTY GOD FOR THE RESTORATION OF THE DAILY EUCHARIST AT THE ALTAR OF THIS CHURCH, AND FOR THE PLEADING OF THE HOLY SACRIFICE AS THE CHIEF ACT OF WORSHIP ON THE LORD'S DAY.

The inscription on the dedicatory plate of the organ indicates the change that had taken place in the services of St. Luke's. The parish had always had Churchly traditions and in the old days that much abused term "High Church" had been applied to it when other parishes were established in Germantown on what were called "Low Church principles." The last half of the

nineteenth century witnessed a great change in the Church in America and St. Luke's was one of the parishes in which this change was gradually expressed.

Mr. Wadleigh and Doctor Vibbert had emphasized the need of the more frequent celebration of the Holy Eucharist and St. Luke's had already taken a firm stand upon this subject. Early Sunday eucharists and Holy Day eucharists had long been the rule of the parish. Doctor Upjohn had been accustomed to the use of eucharistic vestments and he continued to use them at St. Luke's, basing the custom upon the desire to conform with the use of the Church in her highest liturgical act.

The aim of the ministry of Doctor Upjohn was to increase among the members of St. Luke's their consciousness of membership in the Catholic Church and to impress upon them that membership means responsibility, —a responsibility which includes worship as well as every other feature of the Christian's life. From one of his sermons preached in the early days of his rectorship we read:

We want St. Luke's Church to be the best in all things, to afford the fullest, the most helpful minis-

trations which, with extended hand and full heart, the Church holds out to men. Men who for the most part pass their time in the world approach these questions we have been speaking of with pre-occupied mind but we whose office it is to "bear the vessels of the Lord" and "to watch for souls" and to mark the times, we study the needs, the opportunities, the resources that are about us. Young life and young affections and young vigor spend their power in and on the world unless strongly drawn away. From Sunday to Sunday most men turn their backs upon the Church's ministrations and its life is stilled and, within many, stifled. But we, unworthy as we are, who speak "in God's name" live in this life and we want to keep the Church doors open and make the object of men's best devotion here so prominent, so constant, so attractive that men and women, youth and age shall be drawn, shall be lifted up, shall be held. We are jealous of the hold that the world has upon men's hearts and we shall never rest, we shall never tire until we have gotten the Church's motive power, which is her worship, into its rightful place and in its most effective operation.

* * * * *

Let us ask in what one objective form does the divine truth of the Gospel of our Lord Jesus Christ especially appear before us. In what particular fashion, act or institution would you find the work of redemption represented so that you could say to one, herein is the whole Gospel epitomized? Look upon this and you have the whole thing before you! Is there any such mode of representation? Is there any act in which the Church, its greatest to its least participating, tells the story of salvation so as to impress it upon the mind and heart of the believer? If there is such then it were wise to name it, to give it due place and honor. There is such; it is not hard to

find and its place is abundantly witnessed. It is called the Divine Liturgy, the Holy Eucharist, the Memorial of the Sacrifice of the Death of Christ, the Holy Communion of his Body and Blood. It was instituted by the Lord himself who said, "offer this in remembrance of me." It at once became the Christian sacrifice in place of the Jewish, on the one hand, and of the heathen on the other. As such it raised into objective form that which could be heard, which could be seen, which could be looked upon, which could be handled—the whole Gospel of redemption.

* * * * *

Brethren, holy souls, kind, affectionate hearts, do you know, have you inquired, and are you alive to the fact, the conscious speaking fact, that the revival of religion within this Church of ours is coincident with putting this candle of the Lord in its place? Are you cognizant of the truth that the enlarged faith, the greater charity, the more devoted self-sacrifice in ministry and people, in orders of men and orders of women, in venturesome works far and near, to say nothing of better houses for God and a more seemly service in his name, have gone along as the accompaniments and results of the knowledge and growth of Eucharistic worship and of everything which pertains to it—deeper study, greater carefulness of life, more reverent demeanor, in fine, more practical piety?

* * * * *

After a few years the Holy Eucharist was the late service on the third Sunday of each month as well as on the first Sunday and, in addition, there were two early eucharists

each Sunday instead of one. During the week eucharists were celebrated on Tuesdays, Thursdays and Fridays in addition to Holy Days. Daily Morning Prayer was commenced on Monday, 20 October 1884, and daily Evening Prayer was commenced before this time. In 1892 the late eucharist every Sunday and the daily eucharist were made the norm of the worship in the parish.

That nearly twenty-five years had intervened from the institution of the Holy Day eucharists to the establishment of the late Sunday eucharist and the daily eucharist indicates that this work had not been accomplished without great effort. There were many who did not appreciate the value of the Holy Eucharist as the Church's great act of worship, but Doctor Upjohn pleaded for its devout recognition and support. He insisted that "the Church's great educative function, in spiritual things, was to 'show forth the Lord's death till he come', and that this proper ordering of her worship was best calculated to cultivate a spiritual mind and a more urgent movement for the Kingdom of God in the parish". The catholic conception of the mission of the Church was not

something which was superimposed upon the parish, but something which the people of the parish came to understand and desire.

These efforts to develop the spiritual interests of the parish were accompanied by strong emphasis upon the preaching vocation of the Church. The pulpit of St. Luke's was used for its primary purpose of giving instruction in the faith of the Church. Many courses of sermons were given on fundamental Church topics by the rector and by visiting priests, the aim being the exposition of the Catholic faith in all its grandeur and all its proportion.

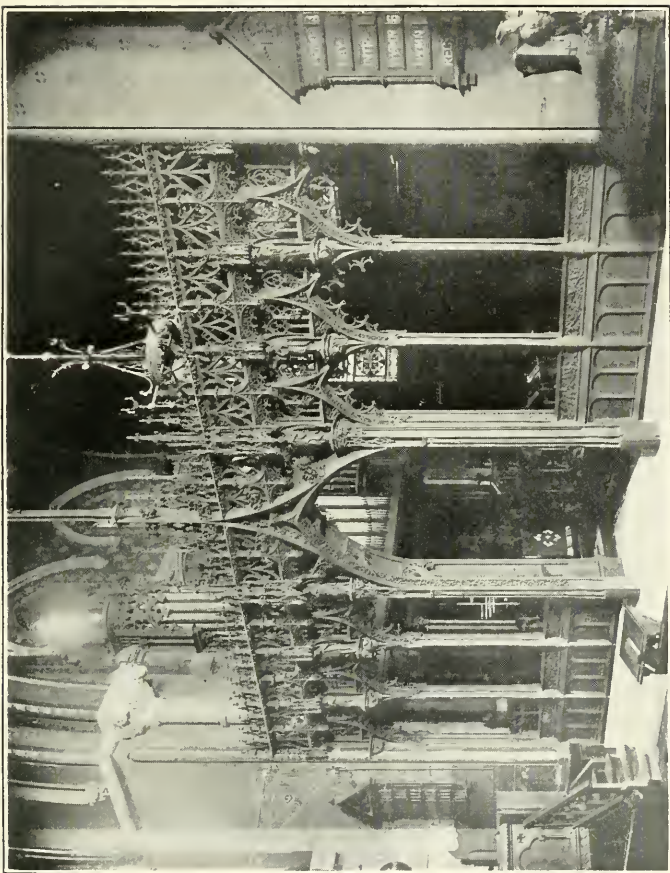
With the more catholic conception of the Church came an increased emphasis upon missionary duties. St. Luke's had long been used to contributing generously to the support of missions but this liberality was increased and the spreading of the Gospel to those who knew it not became part and parcel of the life of the parish. At the same time the eleemosynary activities were almost doubled, so that St. Luke's became an active center of Church life within and without the parish.

An important element in the develop-

ment of the services of St. Luke's was the emphasis upon the music of the parish. The music was regarded as the setting of the worship. Accordingly it was no mere "performance" to please the ears of the worshippers; rather it formed the expression of the worship and it was designed to give added richness to the presentation of the story of redemption. The building of the new organ gave the desired opportunity for this development for it enabled the rendition of music which would have been otherwise impossible.

"The Catholic Development of St. Luke's Church" is therefore no one-sided term. The enrichment of the services, the increase of missionary and charitable activities and the development of the material interests of the parish went hand in hand, each of them forming an essential part in the growth of the Church in the parish.

Another notable addition to the church at this time was the rood screen. This was the memorial gift of the family of Edward Ingersoll and was put in place during the week of Low Sunday, 1894 and dedicated on Ascension Day, 3 May. On the south and



THE ROOD SCREEN

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ASTOR, LENOX
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north sides of the entrance of the screen was placed this inscription:

TO THE GLORY OF GOD
AND IN
MEMORY OF
EDWARD INGERSOLL—1817-1893
AND OF
ANNA CHESTER WARREN
HIS WIFE
1828-1891
THE RIGHTEOUS LIVE FOR EVERMORE
THEIR REWARD ALSO
IS WITH THE LORD
AND THE CARE OF THEM
IS WITH THE MOST HIGH

The note from the year book of the parish for 1894 illustrates the part the organ fronts and the rood screen were intended to have in giving character to the church.

When we look upon the fabrics of the rood screen and of the organ fronts in St. Luke's, we do not regard them merely as specimens of curious handiwork and of artistic skill, admirable as they may be in this respect, but we are drawn by them to a study of the development of faith and of The Faith, and of religious fervor and devotion expressing itself physically and visibly in a noble work of art. These works will be acknowledged by all to be a decided gain in the architectural features of St. Luke's and especially in the elevating and even spiritual character which they impart to the interior. From a religious and devotional point of view they are a great acquisition which

will be clearly recognized as in keeping with all other efforts made by the Church in the direction of the liturgical enrichment of the Book of Common Prayer.

About this time the work connected with the parish was greatly extended by the erection of St. Margaret's House, which enabled the realization of a plan formed a generation before. In 1869 a fund had been commenced by the vestry and called "The Church Home Fund." This fund was to be increased by the offerings from certain services, chiefly the services of Holy Days and was to be used to erect a home for women. Twice it was augmented by bequests, one from Miss Mary Ann Mehl and the other from Miss Rebecca Dwiggins. For twenty-five years it continued its gradual growth without ever reaching sufficient size to warrant the building of the home.

On the eighth of October 1894 Mrs. Harry W. McCall communicated to the vestry her desire to erect, in memory of Mr. McCall, a home for girls. In the purpose of the home was included a provision for older women, the original plan of the Church Home Fund, and Mrs. McCall re-



ST. MARGARET'S HOUSE

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quested permission to erect the proposed home on the Church grounds. The request was granted and a charter was obtained for the incorporation of "St. Margaret's House of St. Luke's Church." The rector of St. Luke's was to be *ex-officio* president of the board of trustees and two members of the vestry were to serve as members of the board.

The location of the proposed home presented a difficulty for a time, but this was overcome by the purchase of the "Logan property,"¹⁹ which was bought on the twenty-seventh of May 1895. The cornerstone of the new home was laid on St. Margaret's Day (20 July) by the Bishop of Delaware, Doctor Coleman, and the house was blessed by the Bishop of Pennsylvania, Doctor Whitaker, on the Eve of the Feast of All Saints (31 October) 1896.²⁰ In the vestibule of the

¹⁹ Lot number 12 in Appendix I.

²⁰ St. Margaret's House is not dependent in any way upon the parish. It has its own endowment and pays a nominal annual rental for the use of the ground upon which the building stands.

house was erected a tablet bearing the
dedicatory inscription:

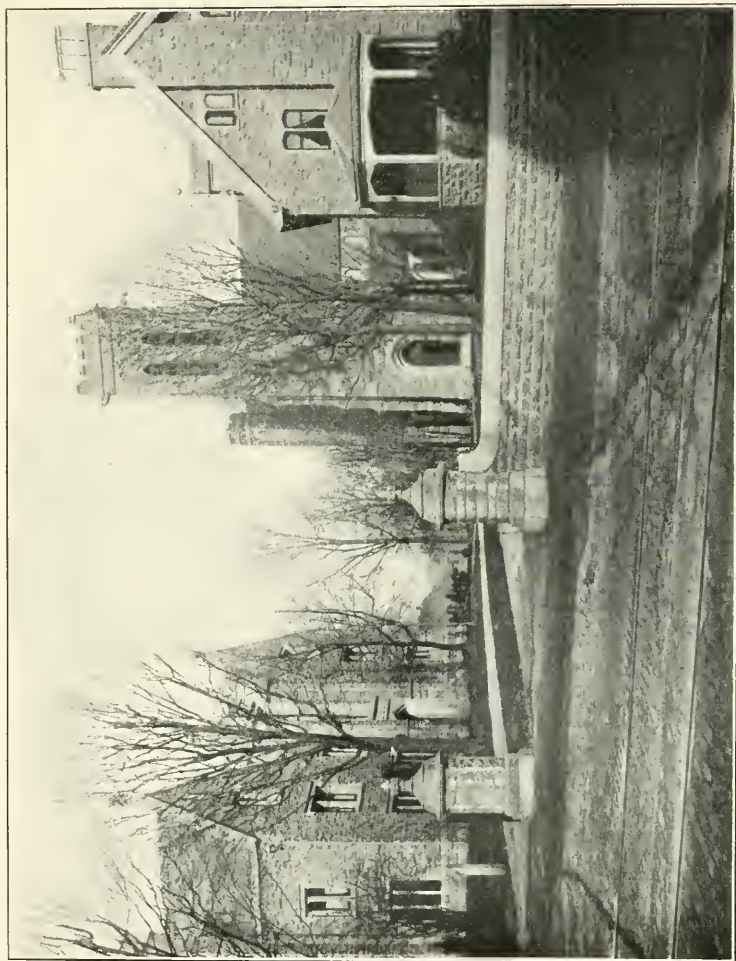
TO THE PRAISE OF GOD
THIS HOUSE IS BUILDED
FOR THE MAINTENANCE OF
A CHRISTIAN HOME AND HOUSEHOLD
A MEMORIAL OF
HARRY WILCOCKS McCALL
RECTOR'S WARDEN OF S. LUKE'S CHURCH
WHO ENTERED INTO LIFE 18 JUNE 1894



HERE MAY TRUE FAITH
THE FEAR OF GOD AND PATIENT LOVE ABOUND
AND BODY AND SOUL
FIND WHOLESOME EASE
UNDER THEE
OVERSHADOWING PROVIDENCE OF OUR GOD
AND THE GRACE OF
OUR LORD JESUS CHRIST



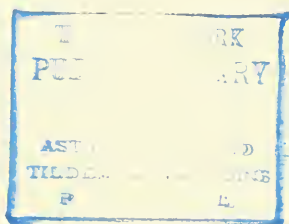
KEEP INNOCENCY AND TAKE HEED
UNTO THE THING THAT IS RIGHT



ST. MARGARET'S HOUSE

THE CHURCH

THE RECTORY



Directly opposite St. Margaret's House was the logical site for a rectory. It had long been realized that the rectory purchased in 1888 failed to meet the need which it was intended to supply, and during the seven years which it had been occupied it had fallen in need of many repairs. On the fourteenth of October 1895 a committee was appointed to take into consideration the whole subject. This committee reported on the second of December, recommending the sale of the house then occupied and the erection of a new rectory on the Church grounds. From that time there was no delay. The sale was consummated on the thirteenth of January 1896; the contract for the building of the new rectory was let on the twenty-ninth of May, ground broken on the seventeenth of June, and the possession of the completed building taken on the sixteenth of December. The lot upon which the new rectory was built was that known as the "King property,"²¹ in the front of which was a substantial old double house which was razed by order of the vestry in 1906.

During this important decade of the

²¹ Lot number 8 in Appendix I.

history of St. Luke's the parochial activities were extended to establish a mission Church at Olney. In the winter of 1891-1892 Church services were commenced there by the Convocation of Germantown. The Bishop of the Diocese soon realized that this was an important work and that it contained the nucleus of a future parish. He also realized that if it were guided by one priest it would be more effective than if administered by the less direct methods of the convocational system. In this he was strongly influenced by the members of the mission who desired to be placed under the pastoral care of the rector of St. Luke's. This request was granted and "St. Alban's Mission," as the new work was called, was assigned to the direction of Doctor Upjohn in the autumn of 1892.

From the eleventh of September 1892, a service, consisting of Evening Prayer and sermon, was held every Sunday evening at Olney by one of the clergy of St. Luke's, and once a month the Holy Eucharist was celebrated on Sunday morning. During Advent and Lent, commencing with Advent of 1892, a service was also held one evening each week. This, however, did not constitute

all the work of the mission. The clergy of St. Luke's were faithful and untiring in ministrations to the sick, burial of the dead, parochial visitations and all activities belonging to the pastoral relation.

On the evening of the thirtieth of June 1893, the Bishop of the Diocese made his first episcopal visitation of the mission and confirmed a class of twenty persons.

Doctor Upjohn saw the importance of preparations for permanent work and very early secured a large lot to be reserved for the erection of a future church. On the thirty-first of July 1897, ground was measured on this lot for the location of the new church, and the work of building commenced immediately. On the last day of that year the church was solemnly opened by the Bishop of the Diocese.

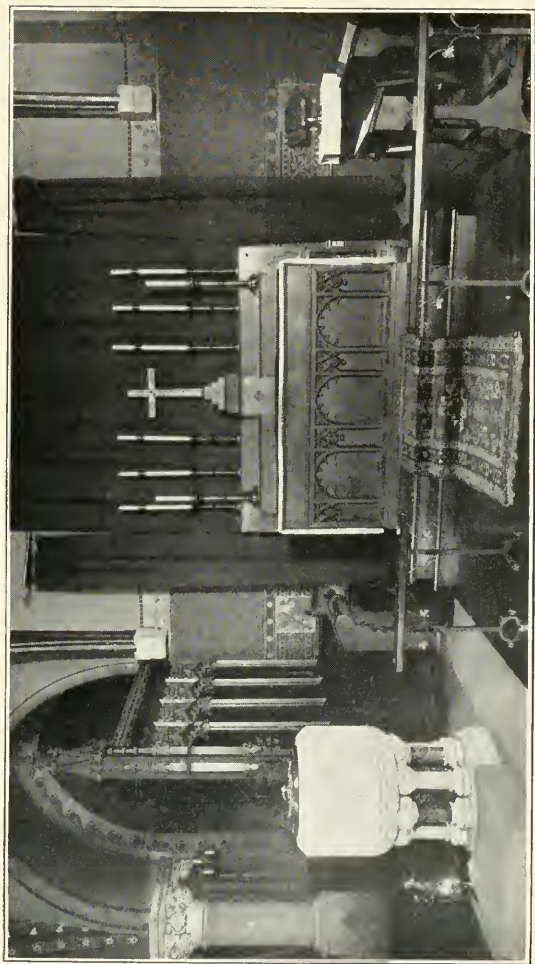
On St. Luke's Day 1898, Mr. Archibald Campbell Knowles was ordained deacon in St. Luke's Church. Mr. Knowles had been conducting services as lay reader in Olney for a short time previous to this and, immediately after his ordination, Doctor Upjohn made him assistant in the parish, with especial duty as vicar of St. Alban's. The

mission continued under this arrangement for nearly nine years longer, or until 1907, when it was admitted into union with the Convention of the Diocese as an independent parish.

The year 1901 was the ninetieth anniversary of the permanent establishment of the Church services which, in seven years, led to the founding of St. Luke's Church. This anniversary was observed by the setting apart of the transept chapel in commemoration of the life and services of James M. Aertsen, who, for forty-five years had been a vestryman of the parish. Mr. Aertsen had been one of the largest contributors toward the building of the new church, and he and his family had been deeply interested in its welfare ever since their coming to Germantown nearly fifty years previous. The story of the chapel is best told by the inscriptions that mark it.

On the cross of the chapel altar is the inscription:

In Memoriam
Harriet Romeyn Aertsen
1813-1887



THE FONT AND LADY CHAPEL

On the north end of the altar in the chapel is a plate recording the following:

This Altar was placed here
to the Glory of
GOD

In thankful remembrance of the atoning sacrifice of
OUR LORD JESUS CHRIST
and
in loving memory of
HARRIET ROMEYN AERTSEN
by
James Musgrave Aertsen

On the south wall is a plate²² bearing the following note:

THIS CHAPEL
to commemorate
the life and services
in S. Luke's Church
of
JAMES MUSGRAVE AERTSEN
Forty-six years vestryman
Twenty-nine of which Rector's Warden
was consecrated to
the Glory of God
and in the name of
the Blessed Virgin Mary
S. Andrew's Day 1901

1805

1902

In spirit fervent
to the Lord doing service
in hope rejoicing

² This tablet was erected after the death of Mr. Aertsen, 11 April 1902.

The chapel was consecrated on St. Andrew's Day by the Bishop of Delaware and on that occasion the rector preached a sermon commemorative of the ninety years of Church life. The title of the sermon was *The Church's Estimate of the Past* and in the concluding words he set forth the purpose of the consecration of the chapel.

Our commemoration to-day, besides being an act of piety towards the past, of dear and gracious memories, is an act of piety towards God.

We have set apart a portion of this house to be in an especial way a quiet place of devotion to the honor and glory of Almighty God and with the title of St. Mary the Virgin, whose place and honor among the saints of God this Church has ever been careful to guard against neglectful and profane treatment on the one hand, and from unwholesome exaggeration on the other, a name and history for the fullest sacred record of which we stand indebted to St. Luke, the classical historian of Gospel story. And in this chapel we commemorate a life and service of Christian manhood and integrity, and of godly devotion, a life whose long experience, while not altogether coterminous with our parochial history, in point of fact outruns it in years.

We have built an Altar so as to make, by every fitting provision, this House of God more and more "a house of prayer for all people," and for our own. In this we hope "we are widening God's Temple, making it more and more full of devotion, wearing fainter and fainter that veil which hangs between us and the unseen world: where we would fain learn



MR. AERTSEN

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more perfectly to 'see the King in his beauty, and to behold the land that is very far off.'"

The year of the ninetieth anniversary marked also the establishment of St. Luke's unique endowment fund. The first endowment fund of the parish had been established under the conventional conditions in 1890. A trustee was appointed to receive and invest all moneys contributed toward the endowment of the parish. The fund thus created was to be increased from time to time by whatever occasional offerings could be used for the purpose. The interest from investments was to be added to the principal until such interest should reach the sum of fifteen hundred dollars (\$1,500) annually, when one-third of it was to be available for the use of the parish, the residue being added again to the principal. When the clear annual income reached the amount of three thousand dollars (\$3,000), one-half was to be available for the use of the parish, the residue again being added to the principal. When the clear annual income amounted to five thousand dollars (\$5,000) the whole amount was to be available for the support of the parish.

No exceptions could be taken to these

conditions if the object of the fund thus created was the endowment of the parish for some future time, but it became exceedingly difficult to arouse any great interest in the increase of a fund which would be unavailable for so long a period. The consequence was that after ten years the principal had scarcely exceeded fifteen hundred dollars (\$1,500), and at that rate it would require at least fifty years for the fund to become of any immediate use to the parish while no prophet could point to the time of its completion.

As a result of the inefficiency of the endowment fund a plan was adopted which has become a unique feature of St. Luke's Church. *The Permanent Fund of the Rector, Churchwardens and Vestrymen of St. Luke's Church* was established on the fourteenth of October 1901. The advantages of this fund over the old endowment fund were twofold: (1) The fund was to be increased automatically as well as from occasional offerings. (2) There would be no long delay before the interest of the fund was available for the use of the parish. The method provided for the increase of this fund was as follows:

- I. 1. By the proceeds of the sale of any of the parish real estate.
 2. By one-half of the proceeds from the sale of burial lots.
 3. By such special gifts, subscriptions and bequests by will as might be made for the purpose.
 4. By the offerings of the congregations on St. Luke's Day and the Sunday within its octave each year.
- II. 1. Five per cent of all pew rents, offerings and gifts for current expenses was to be added to the fund.

The effectiveness of the fund was provided in these three paragraphs:

All income arising from the said fund shall be added to the principal and reinvested by the Trustees until the principal of the fund shall amount to ten thousand dollars. The income from the said ten thousand dollars shall then be available to meet the current expenses of the Parish.

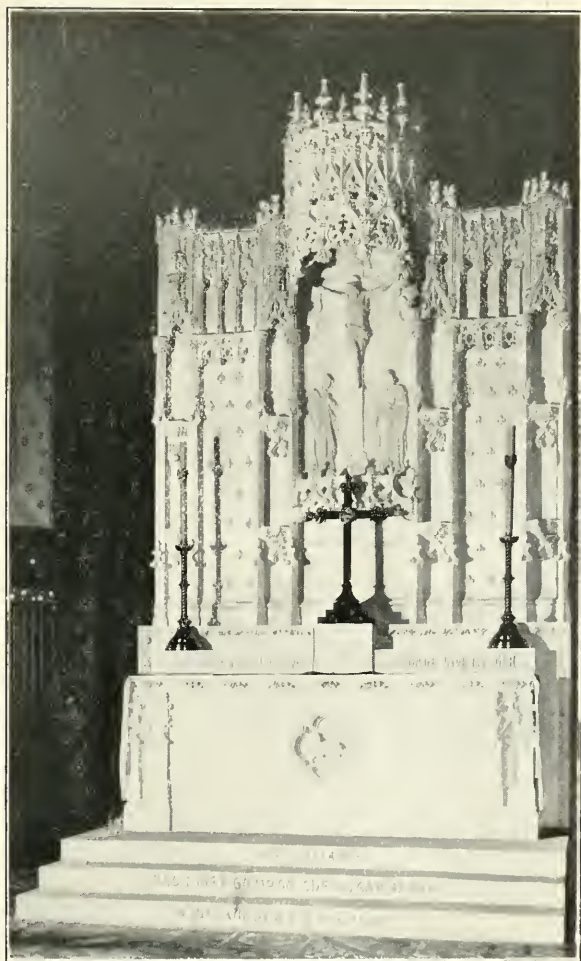
When the principal of the fund shall exceed ten thousand dollars, all income arising from such excess over ten thousand dollars shall be added to the principal and reinvested until the total principal of the fund shall amount to twenty thousand dollars, when the income from the said twenty thousand dollars shall be available to meet the current expenses of the Parish.

Successive sums of ten thousand dollars shall be added to the principal, subject to the same provisions as to the accumulation and expenditure of income until the total income derived from the said fund shall, when added to the net income arising from the Endowment Fund of 1890, equal the sum of five

thousand dollars per annum; and thereupon it shall be the duty of the Trustees to transfer the principal of the said Permanent Fund to the Trustees for the time being of the Endowment Fund of 1890; and upon such transfer the said Permanent Fund shall be merged in the said Endowment Fund and subject to the conditions upon which said Endowment Fund is held.

The superiority of the second fund to the first is shown by the fact that while the principal of the endowment fund, during the first eleven years of its existence (1890-1901) did not reach seventeen hundred dollars, the first three series (a total of \$30,000) of the permanent fund were raised during the next eleven years (1901-1912). Thus the parish is already enjoying the use of the income from its endowment funds and, at the same time, is automatically increasing those funds and thus providing for an actual endowment of St. Luke's Church.

In the fall of 1902, Mrs. William Penn Troth, Jr., proposed to erect, in memory of Mr. Troth, a stone altar and reredos in the church, and the proposal was gratefully accepted. The architect chosen for the work was Mr. George T. Pearson, and the J. H.



THE ALTAR AND REREDOS

Whitman Company, of Philadelphia, was selected to execute the stone work. The altar was blessed by the Bishop of Pennsylvania on the Eve of Whitsunday (30 May) 1903.

The altar is an elaborate structure in Caen stone in the French Gothic of the later period. The whole construction measures ten feet in width and eighteen feet in height. The altar proper is three feet six inches high; fourteen inches are added by two retables, from the upper one of which the reredos rises twelve feet six inches. The reredos is divided into three bays. The two side ones are with plain surface dotted with fleur de lis, and the central one contains in strong relief the Crucifixion, with the two standing figures, a replica of that in Christ Church Cathedral, Oxford. Overhanging the group in the central panel is an elaborate canopy of pierced and carved tracery work, and at the base of the panel a carved corbel. Nighed pilasters with corbels and canopy tops divide the bays. The altar is treated with simplicity of design, with pilastered ends and the Agnus Dei in the center. It is approached by three steps with a wide foot-pace at the top, of light

Knoxville marble. On the front of the steps is the inscription:

IN MEMORIAM
THAT I MAY GO UNTO THE ALTAR OF GOD
WILLIAM PENN TROTH, JR.

For more than thirty years the old parish house had served faithfully and time and wear were placing new marks upon it each year. The regard for it was very much the same as the regard for the old church in 1875. While the old building had many fond associations, its condition compelled every one to recognize that its days of service were past, and that the time had come for it to give place to a more substantial building. The subject received considerable informal discussion before a committee was appointed by the vestry on the ninth of January 1899, "to take into consideration the feasibility of a new parish building or an enlargement of the present building, with a view to providing more adequate accommodations for the work of the parish, and that they report to a subsequent meeting of the vestry." This committee never made a report, and the subject was not brought

before the vestry again until the eighth of January 1906, when another committee was appointed for the same purpose, but again no report was made.

More definite action was required when the old parish house was partially destroyed by fire early on the morning of Monday, 28 January 1907. Two days later a special meeting of the vestry was held when it was

Resolved, That it is the sentiment of the vestry that we should proceed at once to devise ways and means for the erection, at the earliest practical time, of a new parish building, and, with this object in view, that the Rector be requested to call a general meeting of the Parish to discuss this question, said meeting to be called on Friday evening, 8 February, at eight o'clock P. M. and to meet in the west end of the church.

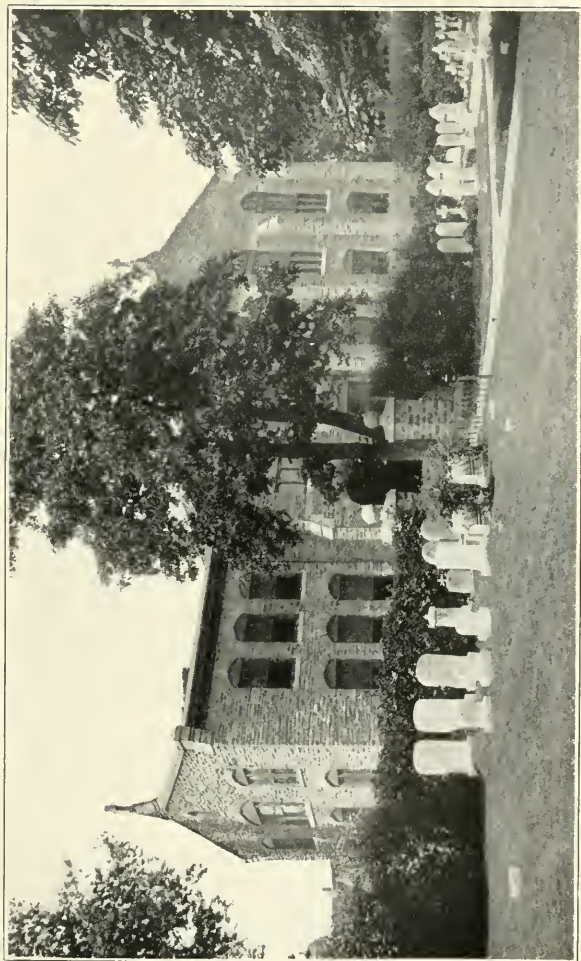
At this parish meeting two resolutions were passed.

Resolved, That it is the sentiment of this meeting of the parishioners of St. Luke's Church that an immediate effort should be made towards the erection of a new parish building and that, with this end in view, contributions be solicited so as to raise the fund to at least the amount of \$20,000 before commencing work.

Resolved, That a copy of the above resolution be sent to the vestry and that they be asked to take such immediate steps for securing subscriptions as shall seem to them expedient.

These resolutions were presented at a meeting of the vestry held on the fifteenth of February, when it was decided to erect the new parish house upon the site occupied by the old one. A committee was appointed to secure plans from the architect and to report at the next meeting. Sketches were presented on the eighth of April by Mr. George T. Pearson, and on the tenth of June the accounting warden was authorized to sign a contract with Mr. Pearson as the architect for the new building.

Another two years passed by before further action was taken. At the vestry meeting of the twentieth of April 1909 a committee was appointed to consider the plans of the architect and to issue appeals for subscriptions that the work might be commenced by the first of July. On the fourteenth of June this committee reported that twenty thousand dollars had been subscribed and it was authorized to complete the plans and specifications and to ask for bids. To commence the building at that time, however, would require more funds than had been subscribed and, rather than incur a debt, the vestry decided to postpone action



THE PARISH HOUSE

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TILDEN FOUNDATION

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for another year, or until a larger amount had been subscribed.

This time came sooner than was expected. By the twenty-eighth of October of that same year over twenty-three thousand dollars had been subscribed and at that time a gift of five thousand dollars was promised upon the condition that the parish would raise an additional sum of equal amount. This gift was accepted and the condition undertaken with the result that on the fourteenth of March 1910 it was announced that the contract for the erection of the new building had been signed with Frederick Elvidge.

The work of the demolition of the old building was commenced immediately and the cornerstone of the new house was laid on the eighteenth of June by the rector of the parish. So well did the work proceed that the Sunday School was enabled to occupy its new home on Christmas Day of the same year. The formal opening and setting apart of the house were deferred until the celebration of the centennial anniversary.

Extensive preparations were made to commemorate the hundredth anniversary of

the permanent establishment of Church services in Germantown, for as this event had been the direct precursor of the founding of St. Luke's it might well be considered the actual beginning of the parish.

In order to emphasize the spiritual significance of the centennial observance the rector invited the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City, to conduct a "spiritual conference" in the parish. This conference commenced with Evensong on All Souls' Day (2 November) 1911 and continued through the next day.

The two succeeding days were the festive days of the centennial. Evensong was sung on Saturday afternoon at three o'clock. This service was honored by the presence of many visiting clergy, chief among whom were the Bishop Coadjutor of the Diocese, Doctor Philip Mercer Rhinelander, and the Bishop Suffragan, Doctor Thomas James Garland. At the conclusion of the Office the rector bade the congregation to prayer and made the commemorative address.

It is with feelings of profound thankfulness and satisfaction that the clergy, the vestry and the people of St. Luke's Church are permitted, under the gracious



THE ASSEMBLY ROOM OF THE PARISH HOUSE LOOKING FROM THE ENTRANCE

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1892

providence of God, to observe a centennial of their beloved parish. Not the least of this privilege is to welcome to a participation in this auspicious event the friends and neighbors, clerical and lay, of this, which now perhaps, without presumption, may be called "venerable parish." St. Luke's is quite conscious that her present anniversary does not make her equal, in age or in dignity, to that which other Churches in this diocese and community have attained. Compared with these worthies she might possibly be regarded by some of her elder sisters as still retaining a measure of the immaturity of youth. This much, however, may be said—that she does not dote on being old. She is conscious that her inborn nature, as well as her spiritual equipment as a part, and but a part, of a vastly greater whole endows her with the gift of perpetual youth. For the Catholic Faith, from which she as a parish springs, has the inherent vitality of her great Original, who is the *same, yesterday, to-day and forever*. Indeed, dear friends, while St. Luke's is conscious of her age and, as such, will endeavor to act becomingly, she has not on this occasion invited you to survey a decline, much less to wait upon obsequies which, but for the Church's life, might be expected.

Rather has she called you, her friends and neighbors, together to rejoice with her because she has found, at the possible cost of some sweeping of the house and diligent seeking, the *piece* which, in common with many of her sisters, she had mislaid or obscured. For to us, the stewards of the mysteries of the Kingdom of God, the *piece* is the Catholic Faith and Order which bears upon its face the superscription of her imperial Head, and the possession of which is the certificate of her loyalty and allegiance as the Bride of Christ. As such not her least joy on this occasion is to welcome with full heart and warm embrace, with his Suffragan, her Father in God whose recent

advent among us is as that of *the angel of the Church in Philadelphia*, before whom is set *an open door which no man can shut*.

A hundred years has to us a far away look. Many are the stirring events, in Church and State, which in that period have intervened. Many are the notable names and the moving experiences in their lives and ours which have gone to make up the history of this parish and to render that history of souls eventful, not only for the seen and temporal, but also for the unseen and eternal. And so our hearts and yours may well be full to-day, and not least with the comforting assurance that in the household of our Father *the eternal God is our refuge and underneath are the everlasting arms*.

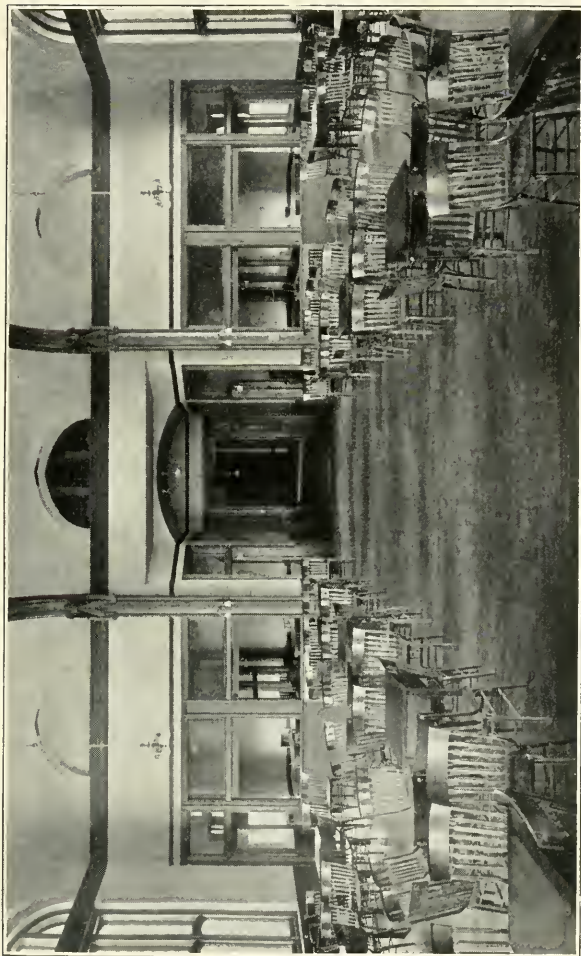
It is with a sense of humor at contrasts that we read that on the twenty-eighth of June 1811, which marks the beginning of this spiritual enterprise, it was

Resolved, That any acknowledged minister of the Protestant Episcopal Church of Philadelphia or elsewhere who may visit Germantown on the Sabbath Day and perform Divine Service shall be paid the sum of Four Dollars for such Services, provided the funds in the Treasurer's hands admit of it, and the Minister accept it.

Resolved, That a compensation of Fifty Cents per day be allowed a Clerk, who shall perform his duties during Service; that Fifty Cents per day be allowed the Organist; and that Twenty-five Cents per day be allowed the Sexton.

Resolved, That the disbursements of no one week shall exceed the sum of Six Dollars.

"We may smile to-day at the lucrative amounts which were here offered as stipends, but we must remember that these amounts were of a hundred years ago. At the same time it is worthy of note that the initiative for the establishing of this Church in Germantown came from the people of the village and not from the outside. The little band of churchmen and churchwomen of a century ago did not have to be



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awakened to their needs; they themselves saw and felt those needs and themselves took the first step toward having them supplied. This auspicious beginning may be taken to portend in some way the ever ready zeal of the members of St. Luke's during a century of life."

Of that line of worthies which has stretched from that time to this we may say, *Let us praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through his great power from the beginning.*

To make mention—of White, *venerabile nomen*, of Kemper, afterwards the Apostle of the West, of Clay and Milnor, of Beasley and Montgomery, of Lippitt and Dupuy, of Rodney, Diehl, Knight and Morris, of Wadleigh and Vibbert; and of laymen, builders and witnesses, Stokes and Armat, of Biddle, Wayne, Baynton, Chew, Betton, Waln, Ashmead, Stevenson, Wagner, Littell, Newhall, King, Carson, Treichel, Bringhurst, Megargee, Cornelius Smith, Lambdin, Twells, Clark, Carpenter, Aertsen, McCullagh, Cope, Newbold, Stellwagon, Evans, Baker, Welsh, Blight, Montgomery, Webb, Logan, Merrick, Warder, Arnold, McKean, Ingersoll, McCall, William P. Troth, Jr., Williams—a long line not half mentioned.

Now, therefore, bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb, and dealeth with us according to his mercy. He grant us joyfulness of heart, and that peace may be in our days in Israel forever; that he would confirm his mercy with us, and deliver us at this time.

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.

After the singing of a *Te Deum* of thanksgiving the Bishop Coadjutor gave the people his blessing.

Immediately after this service the new parish house was dedicated by the Bishop Coadjutor in the presence of a congregation which more than filled the assembly room of the building. After the service of dedication informal addresses were made by the rector, the bishops and a number of visiting priests, among whom were Doctor Vibbert, former rector of the parish; Doctor Louis C. Washburn, rector of Christ Church, Philadelphia, whose father had been a candidate for Orders from St. Luke's; Doctor J. De Wolf Perry, rector emeritus of Calvary Church, Germantown; the Rev. A. J. Miller, rector of St. Thomas's Church, White Marsh, the parish which in earlier days had been connected with St. Luke's; the Rev. Horace F. Fuller, rector of Trinity Church, Oxford, whose early rectors had ministered to the people of Germantown; Doctor James Alan Montgomery, professor of Hebrew and the Old Testament in the Philadelphia Divinity School,—whose family, for four generations,



DOCTOR UPJOHN

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ASTOR LENOX AND
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had been connected with the parish; and the Rev. Robert Johnston, rector of the Church of the Saviour, West Philadelphia.

On Sunday morning there were four eucharists and several hundred communions were made. Doctor Vibbert preached the sermon at the late service and in the afternoon the preacher was the Rev. Robert Johnston. In the large congregations were many of the former members of the parish who had returned to worship once more and to receive Holy Communion once more within the church that was hallowed by most sacred memories. Monday and Tuesday were devoted to meetings and reunions of the organizations of the parish and the celebration concluded with a parish tea on Tuesday evening.

While the centennial celebration had necessarily many social features, its motif was religious and spiritual. The "spiritual conference" which prepared for it set the theme for the whole celebration which was designed to be an expression of devout gratitude to Almighty God for His guidance and protection of a hundred years.

The story of this century of life is replete with many lessons patent enough to those who read. Those who have had a part in its making say with thankful hearts,

WHAT HATH GOD WROUGHT!

Appendix A

The Ellen Butler Memorial

During the last year of Doctor Vibbert's rectorship of the Church Mr. Edgar A. Butler, a vestryman of the parish, endowed a house to be called "The Ellen Butler Memorial," "a home for gentlewomen." This home is entirely independent of the parish, having its own board of trustees. One of the provisions of the charter, however, is that the rector of St. Luke's be *ex-officio* a member of the board of directors and, in the event of his not serving, the rector of St. Michael's Church, Germantown, is to serve in his stead. The Memorial accomplishes a most beneficent and exceptional work for churchwomen.

Appendix B

Priests Who Have Ministered in St. Luke's Parish

1. *As Priest-in-Charge before the Organization of the Parish*

Joseph Warren, 13 July 1812 to 18 October 1812.

——— Ward, 25 March 1813 to 29 August 1813.

Jehu C. Clay, 13 December 1813 to 16 February 1817.

2. *As Rector of the Parish*

Charles M. Dupuy, 22 June 1817 to 10 March 1824.

Edward R. Lippitt, 10 March 1824 to September 1825.

John Rodney, 1 October 1825 to 25 October 1867;

Rector Emeritus, 25 October 1867 to 28 September
1886.

Benjamin Wistar Morris, 22 November 1867 to 31
December 1868.

Albra Wadleigh, 11 April 1869 to 25 May 1873.

William H. Vibbert, 30 November 1873 to 31 December
1882.

Samuel Upjohn, 1 December 1883.

3. *As Assistant to the Rector*

William N. Diehl, February 1847 to March 1853.

Cyrus F. Knight, October 1854 to May 1856.

Benjamin Wistar Morris, 1 January 1857 to 21 Novem-
ber 1867.

George F. Breed, 1 November 1876 to 1 November
1878.

George Livingston Bishop, 26 February 1879 to 27
April 1881.

A. Burtis Hunter, 22 May 1881 to 7 May 1882.
Henry B. Gorgas, 28 May 1888 to 1 September 1889.
2 December 1905 to 31 July 1910.
Harvey Sheaf Fisher, 12 October 1891 to 1 September
1895.
Henry Riley Gummey, Jr., 1 September 1895 to 1
December 1895.
George Herbert Dennison, 18 January 1896 to 29
October 1899. 1 August 1910.
William Chauncey Emhardt, 10 October 1898 to 1
April 1902.
Archibald Campbell Knowles, 18 October 1898 to
May 1907.
Walter Nicholas Clapp, June 1903 to 14 June 1909.
Royden Keith Yerkes, 20 January 1911.

Appendix C

Wardens and Vestrymen of the Parish

Rector's Wardens

The term *Rector's Warden* was first used in 1870, previous to which time the term common in other dioceses, *Senior Warden*, was used. From the beginning of the parish it was customary for the rector to appoint one warden and for the vestry to elect the other. Under appointment of the rectors, the following men have served the parish as senior warden.

James Stokes (elected).....	27 March	1815
John W. Ashmead (appointed)...	14 April	1823
James Stokes.....	21 April	1828
Benjamin Chew.....	7 April	1831
Charles M. Stokes.....	24 March	1845
Cornelius S. Smith.....	11 April	1850
James M. Aertsen.....	8 May	1860
Harry W. McCall.....	6 April	1891
Reed A. Williams, Jr.....	13 April	1896
John Alburger.....	12 October	1908

Accounting Wardens

The term *Church Warden* was used in the parish until 1853, when the present nomenclature was adopted.

Thomas Armat.....	27 March	1815
John Coulter.....	14 April	1823
James Stokes.....	30 March	1826
John Coulter.....	21 April	1828
Samuel Wagner.....	19 April	1830
Wyndham H. Stokes.....	7 April	1831
John S. Littell.....	23 April	1851

Thomas A. Newhall.....	26 March	1856
E. R. Cope.....	16 April	1860
Robert P. McCullagh.....	19 April	1865
John Alburger.....	10 November	1890
Sydney L. Wright.....	23 April	1906

Secretaries of the Vestry

Richard Bayley.....	27 March	1815
John W. Ashmead.....	22 May	1821
E. Littell.....	4 May	1835
R. H. McClenachan.....	23 April	1838
John S. Littell.....	30 April	1840
E. R. Cope.....	26 March	1856
R. P. McCullagh.....	16 April	1860
Thomas H. Montgomery.....	3 April	1861
R. P. Morton.....	4 April	1866
George E. Arnold.....	27 April	1869
George R. Barker.....	12 October	1870
John Alburger.....	12 April	1871
G. Harry Davis.....	12 January	1891
Frank C. Gillingham.....	22 April	1895
Spencer P. Hazard.....	27 April	1908

Vestrymen of the Parish in the Order of Election

James Stokes.....	1815-22, 1824, 1826-31
Thomas Armat.....	1815-22, 1824-25, 1827-28
James Moyes.....	1815-19
John Coulter.....	1815-29
John Matthews.....	1815
Samuel Betton, M.D.....	1815-28, 1836, 1838
D. H. Conyngham.....	1815-18
Charles Biddle, Jr.....	1815, 1824, 1826
Richard Bayley.....	1815-20
Godfrey Twells.....	1818-19
J. M. Price.....	1818-25
J. Tagert.....	1818-34
P. Baynton.....	1818-19

C. P. Wayne.....	1818-20
J. Goddard.....	1818-23
Edward Twells.....	1820-23
Joseph Bullock, Jr.....	1820-23
John Ashmead, Jr.....	1820-21
Alexander Armor.....	1821-22
Benjamin Chew.....	1821-36, 1838-44
John W. Ashmead.....	1822-36, 1838-43
John Harland.....	1823
P. Tydiman, M.D.....	1823-29
John Perot.....	1823
Richard R. Baynton.....	1824-27
Jonathan Williamson.....	1824-28, 1830-32
Joseph Burns.....	1825
Thomas Langley.....	1825
William Chancellor.....	1826
Samuel Wagner.....	1826-36
Wyndham H. Stokes.....	1827-50, 1857
John H. Stevenson.....	1828-29
John Bowen.....	1829
George P. Giddings.....	1829
Jacob Chrall.....	1829-36, 1838-39
James J. Skerrett.....	1830-32, 1844-49
William Botten.....	1830-36
Edward Baynton.....	1830
Charles M. Stokes.....	1830, 1833-36, 1838-49
William Crout.....	1831-36
William H. Wayne.....	1832-35
E. Littell.....	1833-36, 1838
Henry Burchell.....	1836, 1838-41
John S. Littell.....	1838-1856
R. N. McClenahan.....	1838-40
Benjamin Jackson.....	1838, 1840-46
Michael W. Ash.....	1839
Cornelius S. Smith.....	1839-60
Robert Tomlinson.....	1839-44
Thomas W. Smith.....	1840-43, 1851
Charles Treichel, M.D....	1840-55

John H. Bringhurst.....	1840-46
Henry S. Mallory.....	1842-43
Henry J. Squire.....	1844-54
William A. Potter.....	1844-54, 1857-60
John Burchell.....	1845-49
James C. Kempton.....	1845-48
D. Rodney King.....	1847-56, 1860-67
Hampton L. Carson.....	1847-51, 1857-59
Charles Magargee.....	1849-53, 1857-60, 1865-77
Thomas A. Newhall.....	1850-59
James R. Lambdin.....	1850-74
John S. Twells.....	1850-53
Michael F. Clark.....	1852-66
John G. Watmough.....	1852-54
Robert P. McCullagh....	1854-92
Samuel Cox.....	1854-56
E. Otis Kendall.....	1855-56
R. S. Newbold.....	1855-56, 1858
Edwin R. Cope.....	1855-65
James S. Aertsen.....	1856-1902
Thomas W. Evans.....	1857-59
J. L. Stellwagen.....	1857-59
George Blight.....	1859-71
George Strawbridge.....	1860-62
Thomas H. Montgomery .	1860-72
J. Parker Doan.....	1861-63
Charles M. Burns.....	1861-65
William H. Webb.....	1861-70
George E. Arnold.....	1863, 1868-70
Charles W. Otto.....	1864, 1869-96
Robert P. Morton.....	1865-68
Samuel V. Merrick.....	1866-68
John F. Blandy.....	1866-68
Charles Treichel.....	1867
George R. Barker.....	1868-80
Benjamin Perkins, Jr....	1869-71
John Alburger.....	1870-
W. Franklin Potter.....	1871-

Alexander W. Wister.....	1872-87, 1902-
Joseph S. Perot.....	1872-87
Robert C. Cornelius.....	1872-79
Edward H. Coates.....	1875-78
Francis Rawle.....	1876-88
Reed A. Williams.....	1878-1902
George A. Warder.....	1879-81
Francis H. Williams.....	1880-91
Edgar H. Butler.....	1881-88
Joseph A. Janney.....	1882-90
Harry W. McCall.....	1888-94
George W. Carpenter.....	1888-1901
Tatnall Paulding.....	1889-96
G. Harry Davis.....	1889-98
J. R. Shellenberger, M.D..	1891-
Frank C. Gillingham.....	1892-
William P. Troth, Jr.....	1892-1902
Jacob J. Seeds.....	1895-1911
J. Frederick Thomas.....	1896-
Sydney L. Wright.....	1897-
Francis Henderson.....	1899-1903
William D. Kelly.....	1902-1909
Reed A. Morgan.....	1903-
William F. North.....	1904-1905
Stewardson Brown.....	1907-
Spencer P. Hazard.....	1908-
Clarence C. Brinton.....	1910-
Walter G. Henderson.....	1912-

Appendix D

Organists Who Have Served St. Luke's Church

For the first eighteen years after the building of the church in 1818 the appointment of the organist was in the hands of the rector or of one of the wardens, and no record was preserved of appointments made. After 1836 the appointments were as follows:

Charlotte Ford, ——— 1836 to November 1839.
Helen Ford, 22 November 1839 to 14 March 1841.
Heloise Ford, 14 March 1841 to 11 October 1841.
Charles Treichel, M.D., 28 March 1842 to 9 July 1851.

Doctor Treichel continued to play for some time after his resignation.

William B. Miller, 17 October 1853 to 22 March 1854.
Albert G. Emerick, 17 September 1854 to 2 October 1867.
William H. Boner, 9 October 1867 to 17 June 1868.
B. Frank Walters, 17 June 1868 to 3 March 1884.
Walter Henry Hall, 5 May 1884 to 1 October 1890.
George Alex. A. West, F.R.C.O., 25 December 1890.

Appendix E

Sextons Who Have Served St. Luke's Church

For the first twenty years the records of the appointments to the sextonship were not preserved.

William Van Horn served for some time previous to 1832.

John H. Hart was appointed 26 April 1832, but the length of his service is not preserved.

After this time the appointments were as follows:

William Wolf, 23 April 1838. Served probably one year.

Henry Gravenstine, 1 April 1839 to July 1847.

Henry Hipple, 24 April 1848. Served probably one year.

Jacob Bysher, 11 April 1849. Served probably one year.

Charles S. Yocum, 3 April 1850 to 23 July 1862.

Henry Gravenstine, 1 August 1862 to 22 March 1879.

John Anderson, 20 March 1879 to 20 June 1882.

William Morley, 10 July 1882 to 25 February 1907.

William Schneidt, 11 March 1907.

Appendix F

Description of St. Luke's Church

The church building of St. Luke's parish is situate at the end of a broad walk extending over two hundred feet from the stone enclosure wall along Germantown Avenue. This wall is bordered effectively by trees; on the right of it is the rectory, and on the left St. Margaret's House, while the commanding feature at the end of the vista is the tower of the church, twenty feet square and rising to a height of eighty-eight feet.

Although of plain outline and detail, St. Luke's is apt to attract attention, being in all respects the most important Church property in Germantown, by reason of its distinctively English effect and setting. The church has a seating capacity of eight hundred. It is one hundred and twenty feet extreme length, eighty-four feet extreme width, and is composed of a nave thirty-five feet wide and eighty-two feet long, aisles ten feet wide and fifty-one feet long, one transept to the south thirty feet by twenty-eight feet and one to the north fourteen feet by thirty feet. The chancel is twenty-five feet by thirty-two feet, with sacristy and organ spaces adjoining. The height of the clerestory wall is thirty feet; that of the nave ceiling is forty-four feet. The walls are of Falls gray-stone with trimmings of Ohio sandstone, and designed in a simple style of early French of about the twelfth century, prior to the development of the beauties of that style which furnished so much idealism in design and sculpture and which marked in its later days the climax of church architecture.

The design was made by Congdon of New York, being selected from many submitted in competition.

The proportions have been well considered, and in this respect the result is very satisfactory.

The windows are plain arched without cusping and the general effect has been aided by very few decorative features, the most prominent of which are the main doorway and the battlemented tower termination with its gargoyles.

The interior is characterized by great simplicity of structure, the clerestory columns of Hummelstown brownstone being the only ornamental feature, and yet the general proportions and the spacious effect of the interior are quite successful and pleasing, although of somewhat commonplace plaster decorated in color. The ceilings have open-work wooden beams and arched trusses with painted plaster panels intervening. The floors are all laid with tiling, with pews and wainscot of butternut wood.

In recent years many improvements have been made in parts of the interior. The south transept has been converted into the Lady Chapel, which, with its oak altar and screen, makes admirable provision for lesser services and greatly improves what was formerly a bald piece of wall space.

The many changes made in the chancel and sanctuary have placed it upon a high plane of architectural appointments. The rood screen of oak, designed by Cope and Stewardson in beautiful later French Gothic style with lace like tracery, pinnacles, etc., is a most successful piece of work and thoroughly dignifies the chancel entrance. The oak organ screens to the right and left were designed by Mr. Pearson in a simpler type of the same style, but they aid in the general effect by being treated as open work tracery screens instead of as merely boxes to conceal pipes.

An important enrichment of the sanctuary was the placing of the Caen stone altar and reredos, the memorial to Mr. William P. Troth, Jr. This was also

designed by Mr. Pearson in late French Gothic to harmonize with the rood screen. It is adorned with niches, pinnacles, canopies and carving, and, by its breadth of ten feet and height of eighteen feet, asserts its prominence as the central feature of the Church. It is a part of the plan now in consideration to extend a stone wainscot about nine feet high around the chancel walls adjoining the reredos, as a completion of the work in that part of the church, and also to wainscot in oak the walls of the Lady Chapel. With these additions and the new oak choir stalls also contemplated, St. Luke's church will be a structure worthy of its people and of the perseverance in the artistic high ideals of its rector.

Appendix G

The Organ of St. Luke's Church

Choir Organ, South Side

- | | | |
|----|---------------------------------|---------|
| 1. | Sub-octave, acts on itself..... | 16 feet |
| 2. | Viola..... | 8 feet |
| 3. | Echo viole (tin)..... | 8 feet |
| 4. | Flute traversiere..... | 8 feet |
| 5. | Salicet..... | 4 feet |
| 6. | Flute d'orchestre..... | 4 feet |
| 7. | Piccolo (harmonic)..... | 2 feet |
| 8. | Orchestral oboe..... | 8 feet |

This organ has its own separate supply of wind.

Great Organ, No. 1, on an Open Sound Board, North Side

- | | | |
|----|-------------------------|---------|
| 1. | Bourdon..... | 16 feet |
| 2. | Principal diapason..... | 8 feet |
| 3. | Small diapason..... | 8 feet |
| 4. | Flute harmonique..... | 8 feet |
| 5. | Octave..... | 4 feet |
| 6. | Octave quint..... | 2½ feet |
| 7. | Super octave..... | 2 feet |

Great Organ, No. 2, on a Heavy Wind and Enclosed in a Swell Box, 3½ Inches Thick

- | | | |
|----|--|---------|
| 1. | Trombone..... | 16 feet |
| 2. | Tromba (harmonic)..... | 8 feet |
| 3. | Great clarion (harmonic)..... | 4 feet |
| 4. | Great mixture, five ranks (15, 19, 22, 26, 29) | |

Echo Organ

1.	Echo salicional.....	8 feet
2.	Quintadena.....	8 feet
3.	Flute octaviente.....	4 feet
4.	Clarinet.....	8 feet
	One Tremulant.	

Couplers Governing this Manual

1.	Choir to great (sub).....	16 feet
2.	Swell to great (unison).....	8 feet
3.	Swell to great (octave).....	4 feet
	Seven combination pistons, double acting.	
	Seven special pedals independent of pistons.	

Swell Organ

1.	Geigen diapason	8 feet
2.	Viole d'orchestre.....	8 feet
3.	Viole celeste.....	8 feet
4.	Rohrflöte	8 feet
5.	Octave	4 feet
6.	Mixture (3 ranks)(15, 19, 22)	
7.	Contra posauene.....	16 feet
8.	Cornopean.....	8 feet
9.	Oboe.....	8 feet
10.	Voix humaine.....	8 feet
11.	Octave on itself.....	

Pedal Organ, North Side

1.	Great bass.....	32 feet
2.	Open bass.....	16 feet
3.	Great flute.....	8 feet
4.	Bombard (metal) on heavy wind.....	16 feet

South Side

1.	Sub bass.....	16 feet
2.	Flute d'amour.....	8 feet
	The usual pedal couplers.	

Appendix H

The Windows of the Church

The majority of the windows were erected at the time of the building of the church, although some are of later date. The subjects depicted are as follows:

IN THE CHANCEL

- North. *The Visit of the Magi.* Memorial to the Rev. Albra Wadleigh.
Central. *The Institution of the Blessed Sacrament.*
South. *The Resurrection.*

IN THE SOUTH AISLE

- East Wall. Two windows portraying *Christ's Entry into Jerusalem.* Memorials to the Rev. James Montgomery, D.D., and his wife, Mary Harrison Montgomery.
South Wall, commencing from the east end.
 The Annunciation. Memorial to Mary Cauffman McCullagh.
 The Presentation. Memorial to William McCullagh, Lawrence McCullagh and Susan R. McCullagh.
 The Flight into Egypt. Memorial to John Ely and Margaret S. Ely.
West Wall, commencing from the south end.
 The Baptism of Jesus. Memorial to Elizabeth English Williams.
 Christ in Glory. (Rose window.) Memorial to G. H. Thompson and Charles Willing.
 Fra Angelicos. Lancet Windows.

IN THE NORTH AISLE

West Wall. *The Transfiguration.* Memorial to Caroline L. Cowperthwait.

North Wall, commencing from the west end.

St. Peter in Prison. Memorial to Henry Rodney Morris.

Feeding the Five Thousand. Memorial to the Rev. Albra Wadleigh.

Seeking the Lost Sheep. Memorial to Frank Carpenter.

Christ Walking on the Water. Memorial to George W. Carpenter.

St. John and the Blessed Virgin. Memorial to Elizabeth A. Aertsen.

Symbolic representation of *Humility.* Memorial to Robert B. Aertsen.

IN THE LADY CHAPEL

South Wall. *Christ Blessing the Children.* Memorial to James S. Bringham.

The Good Shepherd. Memorial to Elizabeth B. Lloyd.

The Rose Window, portraying a *Worshipping Cherub.* Memorial to the two children of Doctor Vibbert.

West Wall. *The Nativity of our Lord.* Two windows.

IN THE NORTH TRANSEPT

The Ascension of our Lord. Triplet window memorial to John Stockton and Sophia Morris Littell.

IN THE CLERESTORY

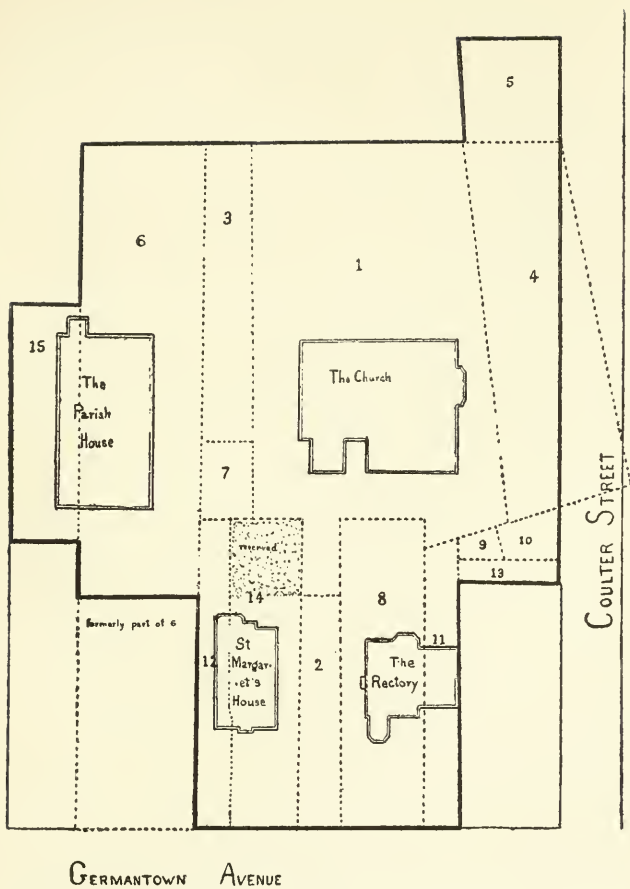
North Wall, commencing from the east end. Three windows, each picturing an angel. Memorial to Arthur Berkeley Vibbert, Alice Upjohn and Robert P. McCullagh.

Appendix I

Growth of the Property of the Parish

The accompanying diagram will show the original property of St. Luke's Church, and the additions that were made to it from time to time by inheritance or purchase. The numbers mark the order of accession, and are as follows:

1. The original lot given to the Church by Thomas Armat, the date of the deed of gift being 20 January 1819.
2. The narrow strip of ground which had to be purchased in order to obtain access to the ground originally given. This strip was purchased from Thomas Armat for \$1,575.00, the deed of sale bearing the same date as the deed of No. 1.
3. Strip of ground purchased from the estate of Thomas Rooker under date of 17 May 1851. The ground had originally belonged to Alexander Armor, the builder of the church, and was sold by him to Mr. Rooker's father in 1827.
4. Strip of land purchased from George H. Thompson under date of 2 October 1854. The wedge shaped strip was deeded by the parish to the City of Philadelphia 10 April 1875, to make possible the opening of Coulter Street.
5. Section given by Mrs. Thompson under date of 20 July 1865.
6. The "Pine Place Property," purchased from the estate of Benjamin Robinson 10 February 1866. The front portion of this property was sold 12 March 1873, to the Mitchell Lodge Ancient York Masons of Germantown.



GERMANTOWN AVENUE

DIAGRAM TO ILLUSTRATE ACCESSIONS TO THE PROPERTY OF THE PARISH. SCALE 120 FEET TO 1 INCH

7. Gift of the heirs of Michael F. Clark under date of 28 February 1867.
8. Section purchased from Mrs. Ellen M. King under date of 18 May 1872.
9. Small section purchased from Thomas Magarge 25 May 1875.
10. Section given by Mrs. Thompson 25 May 1875.
11. The "Book Property," purchased from Joseph Hill 26 March 1878.
12. The "Butcher Property," purchased from Horace Bowman 31 January 1883.
13. Property purchased from Henry Joseph Pelstring for sexton's house, 17 November 1887.
14. Section purchased from Mrs. Anna A. Logan 27 May 1895. The rear portion of the lot is reserved for a burial lot for Mrs. Logan, her heirs and assigns.
15. Section purchased from Frederick W. Gross, 13 August 1909.

Appendix K

The Present Organization of the Parish

The Clergy

THE REV. SAMUEL UPJOHN, M.A., S.T.D., Rector

THE REV. GEORGE HERBERT DENNISON, B.A.

THE REV. ROYDEN KEITH YERKES, M.A., S.T.D.

The Churchwardens

JOHN ALBURGER, Rector's Warden

SYDNEY L. WRIGHT, Accounting Warden

The Vestry

John Alburger

W. Franklin Potter

Alexander W. Wister

J. R. Shellenberger, M.D.

Frank C. Gillingham

J. Frederick Thomas

Sydney L. Wright

Reed A. Morgan

Stewardson Brown

Spencer P. Hazard

Clarence C. Brinton

Walter G. Henderson

Organist and Choirmaster

George Alexander A. West, F.R.C.O.

Sexton

William Schneidt

Assistant Sexton

Thomas H. Littlewood

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